

ZION'S

VOLUME II.

HERALD.



NUMBER 13.

"THE ANGEL SAID UNTO THEM, FEAR NOT, FOR, BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

PUBLISHED EVERY WEDNESDAY, UNDER THE PATRONAGE OF THE NEW-ENGLAND CONFERENCE OF THE METHODIST EPISCOPAL CHURCH.

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MISCELLANEOUS.

FOR ZION'S HERALD.

THE GLEANER.—NO. 1.

They shall suck of the abundance of the seas and of
treasures hid in the sand.—DEUT. xxxiii. 19.

It was on the first day of August, in the year of our Lord 1498, that COLUMBUS discovered the continent of America. This discovery was no doubt intended by Providence for the wisest of purposes, as the result has proved. Here it was that many who were persecuted in England for conscience-sake found a safe refuge. Many indeed were their difficulties, but they preferred the wilds of America, rather than violate their consciences. Here too they learned something which probably they would have been ignorant of, had they remained at home. Among many other hardships, they were sometimes in such straits for bread, that the very crusts of their former table in England would have been a dainty to them. Upon one occasion, necessity drove the women and children to the sea-side to look for a ship expected to bring them provisions; but no ship for many weeks appeared; however, they saw in the sand vast quantities of shell-fish, since called clams, a sort of muscle. Hunger impelled them to taste, and at last they fed almost wholly on them, and to their astonishment were as cheerful, fat, and lusty, as they had been in England, with their fill of the best provisions. A worthy man, one day after they had all dined on clams without bread, returned thanks for causing them to suck of the abundance of the seas, and of the treasures hid in the sand, a part of the blessing with which Moses blessed the tribe of Zebulon before his death; a passage till now unobserved by the company, but which ever after endeared the writings of Moses to them.

NANTASKET.

JUVENILE EXPOSITOR.—NO. 23.

If thou seekest her as silver, and searchest for her
as for hid treasure.—PROV. li. 4.

Nothing valuable can be obtained by human beings, but by industry and application. My son, says the wise man, if thou wilt receive my words, and hide my commandments with thee, so that thou incline thine heart unto wisdom, and apply thy heart to understanding; yea, if thou criest after knowledge and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasure—then shalt thou understand the fear of the Lord, and find the knowledge of the most High.

Only let people be as earnest to seek wisdom, knowledge and true religion, as those are, who dig in mines and caves to find silver, gold and pearls; and they never need fear losing their time and pains. In the Brazils, slaves are employed to scrape up the soil from the bed of the river Rio Janeiro, and wash it carefully, in order to find particles of gold and diamonds; and it is a law of the state, that he who finds a diamond of so many carats, shall have his freedom. This causes the greatest ardor and diligence in searching, washing out the soil, picking, &c. to find such diamonds; and the greatest anxiety for success. So precious is liberty to the human heart.

This species of searching for gold and precious stones is alluded to in Prov. iii. 13-15. In this way if we seek for wisdom, knowledge, and understanding, we shall find the pearl of great price recommended by the Saviour, and thereby attain to the enjoyment of the liberty of the children of God."

DR. GUISE.

Dr. G. lost his eyesight in the pulpit during the prayer before sermon; and was thereby incapacitated from making use of his notes. After service, as he was led out, bewailing his loss, a good old lady overhearing him, cried, "God be praised, your sight is gone! I never heard you preach such a sermon in my life. I wish the Lord had taken it away twenty years ago!" Thus the Lord often makes the deprivation of our personal comforts advantageous to our fellow Christians.

When I see a man openly professing friendship, and know him in secret, to level arrows of malignant insinuation, I avoid him more than the adder, for his venom is more envenomed.

DISCOURSE ON THE DOCTRINE OF ELECTION.

BY A PREACHER IN THE N. E. CONFERENCE.

The readers of the Herald, no doubt, expect to meet, occasionally, with pieces on the doctrines of our holy religion, as they are understood and practiced by the Methodists. But we seldom devote so large a portion of the paper to any one subject as we do to-day. And if, in this instance, any apology be necessary, it will readily be found in the very clear, forcible, and scriptural manner, in which the Doctrine of Election is treated in the following Discourse. We have omitted a part of the introduction, and some of the closing passages, in order to give the Sermon in one paper—as, from the nature of the subject, we feel reluctant to divide it.] EDITOR.

ROMANS, xi. 5.

Even so then, at this present time also there is a remnant according to this election of grace.

My intention in the following discourse is, as much as possible, to avoid all controversy in treating the subject, and endeavor to present a plain, scriptural and practical view of the doctrine of election. And to accomplish this object, I shall, 1st, Consider the meaning of the words elect and election, as used by the sacred writers, and see to what purposes they have applied them. 2dly. From this view, we shall naturally be led to consider what the scripture doctrine of election is; and 3dly, Consider some of the most obvious practical uses of the doctrine.

I. We are to consider the meaning of the words elect and election, as used by the sacred writers, and see to what purposes they have applied them.

1. The learned and justly celebrated Mr. Parkhurst, who we believe is considered one of the most able critics in sacred literature, says *Ekklegomai* is from *Ek* out, and *lego* to choose, or elect, and means to choose, to choose out, or take by way of preference out of several things offered; and thus it is generally used to make an election or choice. Thus it is also used by the sacred writers, as may be seen in the following passages. Luke x. 42, "Mary hath chosen that good part." She made her election of this, in preference to every thing else. Luke xiv. 7, Christ used the word in this sense when he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms. They gave a preference to the most honorable places, and chose them out of all the others.

2. The word is applied to persons when they are elected or chosen to an office and employment. Luke vi. 13, He called his disciples, and out of them he chose twelve, whom he called Apostles—and John vi. 70, Have I not chosen you twelve, &c. John xiii. 18, I know whom I have chosen. And John xv. 16, Ye have not chosen me, but I have chosen you, &c.—verse 19, I have chosen you out of the world. Acts 2. 2, They are called the Apostles whom he had chosen—verse 24, the Apostles pray the Lord to show which of the two he had chosen. Acts v. 5, They chose Stephen, a man full of faith and the Holy Ghost. Acts ix. 15, The Lord speaks of Paul as a chosen vessel to bear his name before the Gentiles, and kings, and the children of Israel. Acts xv. 7, Peter says, God made choice among us that the Gentiles by my mouth should hear the word of the gospel and believe—verse 22, then it pleased the Apostles and Elders, with the whole Church, to send chosen men of their own company to Antioch. 1st Cor. i. 27, But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the mighty; and the base things of the world, and things that are despised hath God chosen, &c.

3. The same word is used also to choose out to special privileges. Acts xiii. 17, The God of this people of Israel chose our fathers, and exalted the people. The choosing out, and separating the nation of Israel from the rest of the world sunk in idolatry and vice, gave the first occasion to use this kind of language; nor is it found in use until about the time of God's calling and choosing Abraham.

The terms elect, chosen, called, holy, &c. are applied to the whole nation, good and bad, and do not necessarily imply personal holiness, happiness and security, or certainty of heaven. To be satisfied of this, we have only to consider the following scriptures. Ex. xix. 6, And ye shall be unto me a kingdom of priests, and an holy nation. Ex. xxxiii. 13, Show me now thy way, that I may know thee, and that I may find grace in thy sight; and consider that this nation is thy people—verse 16, So shall we be separated, I and thy people from all the people that are upon the face of the earth. Deut. iv. 7, What nation is there so great, &c.—verse 34, Or hath God assayed to go and take him a nation from the midst of another nation, by signs and wonders, &c. Deut. x. 15, Only the Lord hath delight in thy fathers to love them, and he chose their seed after them, even you, above all people. Isa. xliv. 1, Yet hear now, O house of Israel, whom I have chosen. Isa. lxi. 9, They are a blessed seed which the Lord hath chosen. Deut. vii. 6, For thou art a holy people unto the Lord thy God,

and the Lord thy God hath chosen thee to be a peculiar people unto himself—see also 7, 8, and 10. And in chap. xiv. 2, nearly the same language is repeated: For thou art a holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations of the earth. The same phraseology occurs in the Psalms and in the Prophets, which must readily appear to every attentive reader of these sacred books.

The Apostles borrow their language from the Old Testament, and it is only by referring to these, that they can be understood. In Rom. xi. 28, Paul says, As touching the election, they were beloved for the fathers' sakes—and in chap. ix. 25. They are called beloved which were not beloved.

4. The following are a few of the passages which show to whom the word chosen, or elect, is applied. 1st Kings, iii. 8, Thy servant is in the midst of the people which thou hast chosen. Psalm cv. 6, O ye seed of Abraham his servant, ye children of Jacob his chosen—and verse 43, And he brought forth his people with joy, and his elect with gladness. In Psalm cvi. 5, the psalmist prays to God, that he may see the good of his elect, or chosen. Isr. xli. 8, The Lord says, Thou Israel art my servant, and Jacob whom I have elected, the seed of Abraham my friend—verse 9, I have elected thee and not cast thee off, and 44. 1, Yet hear now, O Jacob my servant and Israel whom I have elected; and 45. 4, For Jacob my servant's sake and Israel mine elect I have called thee. Chap. 65. 9, Mine elect shall inherit it, and my servants shall dwell there, and ver. 22, Mine elect shall long enjoy the work of their hands. Psal. 135. 4, The Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure. The above passages are amply sufficient to show how constantly these expressions are used in relation to the whole nation of Israel in their national capacity, without reference to their individual, spiritual and eternal state.

5. The elected were chosen men, picked out for some special service, or on account of some peculiar properties. Thus do we often read of chose men—as the seven hundred chosen men of Benjamin, who could sling stones at a hair's breadth—Others were chosen for their valor, or for being expert with the bow, or on account of some peculiar properties which they possessed. See Judges 20. 10—24; 1 Sam. 24. 2, and 26. 2.

6. In this sense the word is used for professed Christians, or believers, whether Jews or Gentiles. 1st Peter 2. 9, ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people &c. Thus, as Christians who are in Christ by faith, they are chosen in him before the foundation of the world, that they should be holy and without blame before him in love; God having predestinated (or foreappointed) all such to the adoption of children, by Jesus Christ to himself. Eph. 1. 45. Christ applies the same appellation to the Christians in Math. 24. 22, 23. Except those days should be shortened no flesh should be saved, but for the elect's sake, those days shall be shortened; i.e. for the sake of the Christians. And thus also, if it were possible, they should deceive the very elect—even the Christians. The same phrase occurs in Mark. 13. 20, 21, 22.

Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meeknes, long suffering. Here, those who are renewed and holy are called the elect, and are exhorted to act up to that character, and give proof of it by exercising all the graces of the Spirit. Col. 3. 12.

I suffer all things for the elect's sake, says Paul, that they also may obtain the salvation which is through Jesus Christ, with eternal glory. He suffered, to be an example to believers, that they might perfect holiness in the fear of God. 2d Tim. ii. 10. This application is established by comparing it with Col. i. 24. I rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh, for his body's sake which is the Church.

Paul, a servant of God, and an Apostle of Jesus Christ according to the faith of the elect of God—That is, according to the faith, knowledge, and truth of Christianity. Tit. i. 1.—Peter, addressing himself to those who were Christian believers, speaks of them as elect according to the foreknowledge of God the Father through sanctification of the Spirit, unto obedience and sprinkling of the blood of Christ. 1st Pet. i. 2. And in Ch. ii. 9, he calls them a chosen race, who in past time had not obtained mercy, but now, (having purified their souls by obeying the truth) have obtained mercy.

7. Chosen, accepted, approved, excellent. See Math. xx. 16. Many are called but few are chosen; few were accepted, or approved, the rest disregarded the call. See also Math. xxii. 14. Where the many guests were called, but few chosen or approved—See also Luke xviii. 7. And shall not God avenge his own elect, &c. That is, those whom he approves, and whose prayer he accepts. Compare Rom. viii. 28 and 33.—Who shall lay any thing to the charge of God's elect, (i. e.) those who are approved and accepted with God, being called, chosen and approved according to his plan and purpose.—The Elect Ladies of whom John speaks, were the chosen, approved and excellent matrons of the Church, 2d John, i. and 13. Paul mentions elect angels, holy, and excellent angels, the approved ministers of Providence. Christ is emphatically cal-

led God's elect in whom his soul delighteth—and the corner stone elect and precious. Is. xxviii. 1. 1st Pet. ii. 4.

II. From the above view, we shall now naturally be led to consider what the scripture doctrine of election is.

1. It is that important doctrine by which we are presented with a view of God, as the infinitely wise, just, holy and benevolent Lord and ruler of the universe, as graciously condescending to select from among his creatures of the human family, such persons and characters as he sees fit for the manifestation of his own glory, in making known his wise and merciful designs; and for the accomplishing his righteous will. He who has created all things, for the manifestation of his perfections and glory—who upholds all things by the word of his power—who in the greatness of his own condescension and love, pities the race of his fallen and sinful creatures, out of his own unmerited mercy provides a way for their salvation, and raises up, elects, qualifies and sends particular persons to be the instruments of good to mankind. He chooses such as his unerring wisdom sees proper, he reveals to them his will—he clothes them with authority to publish it—and while he gives them the commission to go and declare, "I AM hath sent me unto you," he usually gives them a power to confirm their word or mission, by signs, miracles, prophecies and such other supernatural means as carry evidence of the truth of their mission.

Such was the election of Moses whom God called and sent to his people in Egypt. What an astonishing display of the sovereignty, wisdom and goodness of God is made to the world in the election of this distinguishing minister of mercy and truth. The Lord had heard the groanings of Israel—he had seen their afflictions—his bowels yearned towards them as the children of Abraham, and the seed of his servants, Isaac and Jacob. The period of redemption was come—the set time for the fulfilment of the promises made to them, and the unfolding his benevolent purposes concerning their posterity. The election, qualification, and commission of the instruments by whom to redeem Israel, to punish their oppressors—to publish his laws and ordinances—to lead them to Canaan—to settle and regulate them as a people, by, and through whom the knowledge of himself, as the only living and true God, was to be given to the world: and ultimately, to unfold and accomplish the great work of redeeming and saving sinners.

2. The same doctrine of election presents us with a view of Jesus Christ as the only begotten and well beloved son of God, full of grace and truth, who being in the form of God, thought it not robbery to be equal with God; yet humbled himself to be made in the likeness of sinful flesh, to publish the glad tidings of salvation, to declare the love of God, and unfold his designs of mercy, his doctrines of grace, his promises of pardon, justification and salvation. This doctrine reveals Christ as chosen of God and precious; as the atoning high priest, and only mediator of the new covenant—As being appointed the head over all things to his church—They are the lively stones which he chooses to build up his spiritual house. Among all who are called to the marriage supper of the Lamb, not one of those who prefers his farm, his merchandise, his earthly connections and sensual pleasures, shall be chosen to taste of the royal dainties of heaven. O ! sinner, hear it, and let thine ears tingle! "MANY ARE CALLED, BUT FEW ARE CHOSEN." Not one out of all the hard-hearted, worldly minded, temporising and unfaithful hearers of the word is chosen to receive the rewards of the pious. They are those who take up their crosses and follow Christ in the regeneration, that shall be chosen to reign with him in glory.—Those who, by patient continuance in well doing, seek for glory, and honor, and immortality, shall be elected to eternal life. In a word, it is such as give diligence, to make their calling and election sure, by adding to faith, virtue, and all the graces of the spirit, that shall be chosen to enter into the everlasting kingdom of our Lord and Saviour Jesus Christ.

3. In this view of the doctrine of election, it may be truly said.

"Here the whole Deity is known,
Nor dares a creature guess
Which of the glories brightest shone,
The justice, or the grace."

All the attributes of Deity harmonize. Justice and truth, meet together, righteousness and peace kiss each other. The love of God in providing a Saviour; His wisdom in adapting the means of grace to intelligent and accountable creatures; His faithfulness in fulfilling his word; His purity and holiness in approving and selecting those, and only those, to enjoy him in his spiritual kingdom, who by his grace seek for holiness, as the only way of happiness; and the only means by which to glorify God in time and eternity.

As a divine Sovereign, God has a right to prescribe whatever way he pleases to display his perfections and save sinful creatures. But he is infinitely gracious, therefore he has appointed a way in which free grace may reign through righteousness to eternal life in the salvation of sinners. He is wise, and therefore has adapted all his means and operations to the intelligent and responsible powers of men. He is just, and therefore has appointed, according to this doctrine, a way in which he can be equally just, and yet the justifier of all who believe in Christ; and yet the punisher of all who despise his grace. His truth and holiness shine in the declaration of this eternal truth—without holiness, no man can see the Lord.

7. This view of the doctrine of election vindicates the character of God from the charge of injustice, partiality and cruelty. The reprobation connected with this doctrine is as harmless and equitable as the election is wise and benevolent. Those who are not called and elected to fill important offices, are not liable to the responsibilities attached thereto. They are not precluded from loving God in a different sphere nor of being numbered in the stars of the crown of the Redeemer, when he comes to make up his jewels.

Such as are not chosen to enjoy peculiar privileges, will never be required to improve them. This part of our subject is clearly and beautifully illustrated by the parable of the talents—each being approved in proportion to his faithfulness in using what had been entrusted to his care. The only cause of final condemnation is seen to be wilful disobedience and neglect. In fine, all who are reprobated from enjoying Heaven must acknowledge it is because they have loved darkness rather than light—that it is because, while God called, they refused—that, because they have chosen the ways of sin, they must reap its wages. If they are cast into outer darkness, it will be because they have not on the wedding

THE HERALD'S HARP.



FOR ZION'S HERALD.

What is thy beloved more than another beloved?
What beauty, what charms do you see,
In him whom beheld you call;

Are not others as lovely as he,
Whose graces and love you extol?

My charmer is ruddy and fair
The chief of ten thousands is he—
With him there is none can compare,
My Jesus is all unto me.

His head to fine gold I compare,
His eyes are as clear as a dove,
The locks of his beautiful hair,
Entwine my affections with love.

His cheeks have the tints of the rose,
As lilies his lips drop with dew;
His smiles all the graces disclose,
His breath fills with odours the air.

His mouth is the portal of truth,
His speech is refreshing as dew,
His countenance blooming like youth,
Is lovely and charming to view.

This is my only belov'd,
My Saviour, companion and friend;
Among the ten thousands I've prov'd,
I only on him can depend.

He speaks, and his voice gives delight;
Like music it thrills thro' the soul—
When e'er he appears to my sight,
He does my affections control.

These images all are too faint,
To set forth my Jesus' grace;
No art, or no language can paint,
The glories I see in his face.

He's won my affectionate heart,
My soul is absorb'd in his love;
Now death, I can welcome thy dart,
And fly to my Saviour above.

ing from those we love so well; nor of the sympathy we felt in all your afflictions. Our life indeed has been a changing scene;—But, bless God, we sorrow, mourn, and weep, not as those who have no hope. We have long since, my dear brother, renounced our dependence upon this ever changing world; and nailed our hopes as well as our affections on the cross. We are therefore not disappointed if we do not find uninterrupted happiness in earthly or domestic bliss. The heaven we contemplate, for which we have forsaken all, for which we are contending, and to obtain which, we are persuading our dying fellow men—one drop of its joy will recompense us for every suffering. I feel to thank God this very moment, that "we have not followed cunningly devised fables." And if indeed this be a delusion, as Young observes, I count that man my greatest fool that would rob me of it.

O that God would, if it please him, spare your dear afflicted wife, and raise her to enjoy again the estimable blessing of health. If desires and prayers can protract the brittle thread, she shall live. Tell your companion we love her—God loves her. And all she feels and suffers, is weighed in the balances of infinite love. Soon, very soon, will the seeming inequalities of the divine government be rectified, and what we know not now, we shall know hereafter.

May the Lord take your dear babes to his holy care; and what he protects is well protected.

Bath, April 19, 1823.

My afflicted Brother,

With your affecting letter in my hand, I sit down to express, if possible, the condolence of my heart. And can it be possible, that the affectionate partner of my ever dear friend is gone. O my God, what a shock it has been to me, and my companion. O brother, we do feel and sympathise. May Heaven continue to comfort and support you. O that I could now pour a fresh balm into your bleeding heart. But alas! how poor and insignificant are words.

I have lifted up my heart in fervent prayer to God, that he would be all that to you which you need, and take care of those sweet boys who are unconscious of their loss.

And now, my bereaved friend, what shall I say to that wounded but resigned heart. Departed spirit of S****, guide my pen, direct my mind. O how thin the partition that separates us from her. Lord fit us to follow her to the mansions of ineffable bliss.

I have often thought, that as far as earthly ideas and feelings can represent our sensations when in Paradise, our joy will then be so great when meeting our friends who went before us, as to make us quite forget the pangs of parting;—just like meeting an affectionate friend on earth after a long separation.—We thought we should have much to say on the parting; but when we have met them again, we forget all, but the happiness of seeing them once more. O happy, happy day, glorious period—when our sufferings shall be over—our labors with poor sinners, and in the church, shall end; when the missionaries of the cross, the Methodist travelling ministers in particular, shall hail their faithful partners, who for them, and for Jesus, and for souls, left their homes, and all domestic enjoyments, and with us have gone, strangers in strange places, and died in the field of battle. Ah! the crowns of such women as the wives of travelling ministers must be very bright, very massy crowns.

I bless and thank a gracious God that you have all the consolation you can have in the loss of your companion—a powerful evidence of her future happiness—a strong living proof of the reality of the gospel we preach.

My dear brother, let me assure you, that our prayers shall be incessantly raised for you. You lie very near our hearts. Farewell—trust in God.

This from your affectionate brother in Christ.

THE SAILOR'S FRIEND.

FOR ZION'S HERALD.

FOR ZION'S HERALD.

Duxbury, Feb. 10th, 1824.

MR. EORR,

I read with pleasure and profit, in Zion's Herald of Jan. 28th, the affectionate letters of two of our brethren in the ministry, to one of our friends visiting at the South, laboring under indisposition of body. I think it possible that extracts from a few letters, written to me, by two of my brethren in the ministry, during the sickness and after the death of my dear companion, may be useful to others. If your views accord with mine, an early insertion in your valuable paper will much oblige, Yours,

T. C. P.

Barre, Feb. 18, 1823.

DEAR BROTHER,

Although I have delayed writing so long, be assured that it is not for want of sympathy or affection; but for reasons too numerous to mention. I have had repeated opportunities to hear from you, and was pleased to learn that you met a kind reception, and that your situation is pleasant.

Nothing very encouraging have we learned respecting the health of your wife. It is true we had but little to hope, but eagerly desiring that health might be restored, we did in some measure flatter ourselves that a change of climate might afford her some relief. Our last information was no way encouraging.

Your situation, dear brother, must be trying, beyond what I can conceive. I hope you have grace according to your day, by which you are enabled to say, "Though he slay me, yet will I trust in Him."

Very much do I feel for sister P. considering the probability that she will make her grave in a strange land; far distant from her home and former friends; but I am comforted in learning, that she enjoys her mind, feels a resignation to the providence of God, and has a hope of a glorious immortality. Indeed it is not of much consequence where we suffer, or how much we suffer, if God can be glorified in our tribulation. No less than the purest motives, I trust, moved you to re-commence the work of an itinerant preacher, and may it prove for the interest of the church and the salvation of souls. While an object of such infinite moment is in view, what immortal support it must afford in the day of affliction. Your companion can say, it was not worldly interest that drew me from my native home; and if I fail in my work, it shall be in attempting to accomplish an enterprise, more glorious than kings or potentates ever had in view. That God in whose sight the death of a saint is precious, I endeavor to address in your behalf—that he may continue his divine support to you and your companion. When I am enabled to contemplate the many great and precious promises of the New Covenant; when I consider such rich and glorious supplies are made for conditions like yours; I begin to hope you are triumphing in your God;—Believing, that in infinite wisdom, that providence was ordained, which placed you in your present circumstances, and through grace you are enabled to sing:—

Give joy or grief, give ease or pain,
Take life or friends away,
But let me meet them all again.
In that eternal day.

Bath, Dec. 1, 1822.

Dear Friend and Brother,
I need not inform you that your letter afforded us indescribable satisfaction, when hear-

her main-mast and fore-top-mast gone. During this time three men were washed away—the remainder secured themselves in the chains.

When the day broke, our situation was most deplorable. Three of our crew, S. Cash, A. Nickerson, and J. Gross, all of Provincetown, had made their exit to another world;—and how soon we should follow we knew not. Our vessel was filled with water, and almost all under. Our attention was first called to procure some provisions, and to make ourselves as comfortable as we could on the quarter deck. We procured a sail to cover ourselves with, and to break off the wind; but we were not dry during the whole time we were on the wreck.

On the first day we procured about a dozen onions and a small piece of meat, which lasted till the third day, when we got out a barrel of bread which had been soaking in salt water and oil, so as to render it unfit to eat. The same day we procured two barrels of meat, but kept but one.—We also procured a barrel about two thirds full of molasses, the remainder being filled with salt water.—When we obtained the molasses, the greatest gratitude was expressed; and it proved of great advantage to us, till it was nearly spoiled by the salt water.—We also caught a shark, and such was the situation of the crew, and their thirst so great, they concluded they could drink his blood;—we, however, got but little, which was greedily devoured.

The most of our meat was washed overboard the second and third nights, after we had taken it. The bread and molasses we kept till about eight days before we were taken off. We had nothing, for the last eight days, but a little of the shark we had taken and secured by tying it up, and this was now so bad that we could with difficulty swallow it.—All the water we had for the 26 days we were on the wreck, was about six quarts, which we caught when it rained.

After we had made our situation as comfortable as our situation would admit, we turned our attention to the state of our souls;—and now we felt the importance of a preparation for another world, as death appeared to us near.

After we had been on the wreck about eight days, Franklin Cartwright and John Savage were numbered among the dead.—F. Cartwright appeared deeply penitent for some time before his departure, and was much engaged in prayer to God for mercy.—J. Savage, before his death, expressed a resignation to the Divine will, and said he was happy in a Saviour's love.

We made it our practice to inquire of each other the state of our minds, from time to time; and frequently to unite in prayer, in which all engaged—also to encourage each other to look to God for help.—When any of our number were taken away; before we committed them to their watery grave, we attended to their funeral services in the best manner we were capable of.

The 11th day of our being on the wreck, Thomas Tull, of Provincetown, died.—Before he breathed his last, he requested me (if I survived) to call on his parents, and tell them he died happy in God.

The 15th day of our sufferings, Solomon Crowell was called home. He had experienced a change of heart previous to our voyage, and knew the happiness arising from loving and serving God. He was calm and composed some time before his death; and death to him was a happy messenger, to release him from all his sufferings. The 17th Oct. the 19th day of being on the wreck, Elisha Hopkins, of Smithfield, R. I. and John Austin, a colored man, of Boston, left us.—E. Hopkins was exercised much in his mind previous to his departure, and was much engaged in prayer—His departure was sudden. J. Austin was a professor before this time, and had, during the voyage, lived an exemplary life. He was much composed before his death, and was resigned to the will of God, during the whole of his sufferings;—and to him, to die, appeared gain. Our time was now taken up in preparing for another world; death appeared to us near. Religious exercises were continued from day to day, and much of our time was spent in prayer, and in encouraging each other to look to God for help—and in meditating on the things of another world.

On the 28th day of our being on the wreck, when hope had almost forsaken us, I called the attention of all to our situation—and observed to them that we were now reduced to five, and that our prospects of deliverance were gone; and that we ought now to give up all thoughts of home, and of ever seeing our friends again—and give ourselves up wholly to God—and think of nothing but a preparation for another world, as it was evident that we could not survive long—being now so weak we could hardly help ourselves.—We then fixed our covering as well as our strength would permit.—I told them this was the last time we should be able to fix it up.—After which we all seated ourselves under it, to meditate on our situation, and resign ourselves up wholly to God.—Death, to us, had lost its terrors—and we soon expected to be in the presence of God. While in this situation, one of our company (on looking out through a hole we had made to catch what water we could) cried out, that he saw a vessel.—This was about one hour after we had given up all hope.—On looking out, I found she was within hail, and the people were lowering their boat to come on board of us.—Judge what our feelings must have been at this time—a prospect of relief before us—and of our being delivered from the dreadful situation we were in.

When the boat came along side, we were so weak, as to be unable to get into it without help; and when we were taken out of the boat, we had to have a rope fastened to us, and be hoisted on board. The vessel that relieved us proved to be the British Packet Lord Sidmouth, commanded by Capt. Charles Piepon,—bound from Halifax to Falmouth, England.—This was about 3 o'clock P. M. Oct. 24th. The Providence of God appeared very conspicuous in our falling into such hands as we did. They had just dined when we were taken on board. There were two physicians among them, who took special care of us.—The first thing they gave us was a little broth—after that they gave us nothing to drink but weak tea or coffee, and that in small quantities, for some time.—We were not able, for about ten days, to stand or go alone. The Captain was exceedingly kind to us, as were also the passengers and crew—and all seemed to vie with each other in acts of hospitality.—Surely their kindness and humanity will

long endear them to all that are acquainted with their generosity, as well as to us who have experienced it.

After we had been six days on board, the mate, Hicks Smalley, left the world.—For some time before his departure, he had been much engaged, in seeking a preparation for it. He had prayed with the crew frequently, and often encouraged them to seek the Lord, and trust in him. His gift in prayer was great, and his faith strong. He no doubt rests from his labors, and is gone, where waves cease to roll, and storms beat no more.

The remainder of us, four in number, arrived safe in Falmouth, Eng.

Previous to going ashore, a contribution was made, and \$28 were given, besides clothing—and after going ashore one of the passengers, Capt. Lynch, gave me \$25 more.—For which kindness I hope they will not be unrewarded.

We went from Falmouth to Liverpool, and three of us took passage for America—leaving behind one of the crew, S. Smalley, of Provincetown, who was lame. I arrived in Boston the 9th of February, and at Provincetown the 12th.

Provincetown, Feb. 14, 1823.

From the Armenian Magazine,
REASONS FOR METHODISM.

Briefly stated in three Letters to a Friend.

LETTER II.

DEAR SIR,

I am aware that all the different sects into which Christianity is divided, profess to derive their respective tenets from the Scriptures, and appeal to these alone for the proof of the doctrines they advance.

But this diversity of opinions is easily accounted for, if we consider the numerous prejudices we necessarily imbibe in our younger years, and from which men of the most liberal education and enlightened understanding are not exempt.

We form our ideas of things before we are capable of judging of the truth, or propriety of them; and this prepossession is apt to contract our minds, darken our understandings, and is often so fixed and riveted as to withstand the clearest evidence.

Moreover, worldly interest sometimes interposes its baneful influence, and sooner than resign any of those alluring prospects it flatters us with, we wilfully shut our eyes against the light, refusing to listen to the voice of the charmer, charm he never so wisely.

Others, again, actuated by pure motives, but erring from an incorrect and premature judgment, make up their minds upon the subject, without having studied sufficiently the records from whence they deduce their principles; in other words, from a partial information, they draw a general conclusion.

Some may be deterred by a sense of shame and dread of ridicule, from giving so much of their time and attention to matters of this kind, as to enable them to form a right judgment; and having already business enough to engage their thoughts, are glad of the opportunity of sheltering themselves under the shadow of that religion,

whatever it may be, which their fathers professed before them, and in which they themselves were educated, and so take no farther pains or concern about it.

It appears to me, that it is the indispensable duty, of all those who have ability and opportunity of searching and examining the holy Scriptures, to read and think for themselves. They ought by no means to rest content with building their faith upon the opinions of others, but are bound to investigate its evidences, and after having proved all things, then to hold fast that which is good.

Being once fully satisfied of the authenticity of the gospel history, they should study with diligence the Bible, and at first, the Bible only, that their minds might not be warped by any comments or explanations which other authors have given, and which might be apt to bias their judgment and preclude the necessity of their own more sedulous exertions.

This plan of study should be accompanied with frequent and fervent prayer to the Almighty, that he would be pleased to vouchsafe his Holy Spirit to direct their inquiries, and to lead them in the way of Truth.

Whoever begins and perseveres in a plan of this kind, actuated by a sincere love of God and an earnest longing after truth, will, I apprehend, be sure of succeeding in his labors; and whatever system of opinions he may ultimately form, however he may deviate in some particular points from many of his brethren, such a man, I have no scruple in believing, will find favor and acceptance with his God, and prove himself, by his life and conduct, a zealous and faithful disciple of Jesus Christ.

Having premised thus much, I shall proceed to the main object of my letter, and give you my reasons, in an open and unequivocal manner, for entering into the Methodist connexion.

I would first direct your attention to a few of the most important doctrines taught by the Methodists.

These are, original sin, the atonement, justification by faith, and the new birth. By the first of these we are instructed to believe that man was created in the image of God; upright, happy, and not subject to death. That he was endowed with the means of grace to continue in this state, so long as he loved God, and persevered in his duty; but that at the same time, he had the liberty of choosing either good or evil. While in this situation, one of our company (on looking out through a hole we had made to catch what water we could) cried out, that he saw a vessel.—This was about one hour after we had given up all hope.—On looking out, I found she was within hail, and the people were lowering their boat to come on board of us.—Judge what our feelings must have been at this time—a prospect of relief before us—and of our being delivered from the dreadful situation we were in.

Yielding however to the suggestions and artifices of Satan, unmindful of the mercies he had received, and aspiring after new sources of happiness, he in time became corrupt, and his affections were alienated from the true God. He disobeyed the express command of his Creator, and in consequence, sin, misery, and death, were introduced into the world. But not only Adam by these means forfeited the Divine favour, but his posterity likewise were necessarily implicated in his guilt. All men in all nations, from that time to the present, are born sinners; and as long as they remain such, are under the condemnation of God's law.

Let us see first, how this doctrine agrees with what the Scriptures have made known to us. And here I observe, that it is not a solitary text scattered here and there, in which we find this melancholy truth confirmed; nor is it expressed in metaphorical or obscure language: it is asserted in almost every book, and in the most positive terms which language would admit; it is included, either directly or indirectly, throughout the whole substance of both the Old and New Testament; and it evidently constitutes the basis or foundation of most of the other doctrines of the Bible. The following quotations will appertain to almost every page.

That man was originally formed upright and happy, is evident from the account given of the Creation in the first chapter of Genesis. "And God said, Let us make man in our own image, and after our own likeness; and let him have dominion over the fish of the sea, and over the cattle, and over the fowls of the air, and over every creeping thing upon the earth. So God created man in his own image, male and female created he them. And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over every living thing that moveth upon the earth." Gen. i. 26—28.

And in the last verse of the same chapter we read, that "God saw every thing that he had made, and behold it was very good." In the following we read, that God made man "a little lower than the angels, and crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; and hast put all things under his feet." Psalm. viii. 5, 6.

We find however, that Adam soon deviated from his original righteousness, and that the world through him became corrupt, Gen. iii. 6—19. "And when the woman saw that the tree was good for food, and that it was pleasant to the eye, and a tree to be desired to make one wise she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat. And they heard the voice of the Lord God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord

ZION'S

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"THE ANGEL SAID UNTO THEM, FEAR NOT, FOR, BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

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MISCELLANEOUS.

FOR ZION'S HERALD.

THE GLEANER.—NO. 1.

They shall suck of the abundance of the seas and of treasures hid in the sand.—DEUT. xxxiii. 19.

It was on the first day of August, in the year of our Lord 1498, that Columbus discovered the continent of America. This discovery was no doubt intended by Providence for the wisest of purposes, as the result has proved. Here it was that many who were persecuted in England for conscience-sake found a safe refuge. Many indeed were their difficulties, but they preferred the wilds of America, rather than violate their consciences. Here too they learned something which probably they would have been ignorant of, had they remained at home. Among many other hardships, they were sometimes in such straits for bread, that the very crusts of their former table in England would have been a dainty to them. Upon one occasion, necessity drove the women and children to the sea-side to look for a ship expected to bring them provisions; but no ship for many weeks appeared; however, they saw in the sand vast quantities of shell-fish, since called clams, a sort of muscle. Hunger impelled them to taste, and at last they fed almost wholly on them, and to their astonishment were as cheerful, fat, and lusty, as they had been in England, with their fill of the best provisions. A worthy man, one day after they had dined on clams without bread, returned thanks for causing them to suck of the abundance of the seas, and of the treasures hid in the sand, a part of the blessing with which Moses blessed the tribe of Zebulun before his death; a passage till now unobserved by the company, but which ever after endeared the writings of Moses to them.

NANTASKET.

JUVENILE EXPOSITOR.—NO. 23.

If thou seekest her as silver, and searchest for her as for hid treasure.—PROV. li. 4.

Nothing valuable can be obtained by human beings, but by industry and application. My son, says the wise man, if thou wilt receive my words, and hide my commandments with thee, so that thou incline thine heart unto wisdom, and apply thy heart to understanding; yea, if thou criest after knowledge and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures—then shalt thou understand the fear of the Lord, and find the knowledge of the most High.

Only let people be as earnest to seek wisdom, knowledge and true religion, as those are, who dig in mines and caves to find silver, gold and pearls; and they never need fear losing their time and pains. "In the Brazils, slaves are employed to scrape up the soil from the bed of the river Rio Janeiro, and wash it carefully, in order to find particles of gold and diamonds; and it is a law of the state, that he who finds a diamond of so many carats, shall have his freedom. This causes the greatest ardor and diligence in searching, washing out the soil, picking, &c. to find such diamonds; and the greatest anxiety for success. So precious is liberty to the human heart."

This species of searching for gold and precious stones is alluded to in Prov. iii. 13-15. In this way if we seek for wisdom, knowledge, and understanding, we shall find the pearl of great price recommended by the Saviour, and thereby attain to the enjoyment of the liberty of the children of God."

DR. GUISE.

Dr. G. lost his eyesight in the pulpit during the prayer before sermon; and was thereby incapacitated from making use of his notes. After service, as he was led out, bewailing his loss, a good old lady overhearing him, cried, "God be praised, your sight is gone! I never heard you preach such a sermon in my life. I wish the Lord had taken it away twenty years ago!" Thus the Lord often makes the deprivation of our personal comforts advantageous to our fellow Christians.

When I see a man openly professing friendship, and know him in secret, to level arrows of vengeful insinuation, I avoid him more than the adder, for his venom is more envenomed.

A Discourse ON THE DOCTRINE OF ELECTION. BY A PREACHER IN THE N. E. CONFERENCE.

The readers of the HERALD, no doubt, expect to meet, occasionally, with pieces on the doctrines of our holy religion, as they are understood and practiced by the Methodists. But we seldom devote so large a portion of the paper to any one subject as we do to-day. And if, in this instance, any apology be necessary, it will readily be found in the very clear, forcible, and scriptural manner, in which the Doctrine of Election is treated in the following Discourse. We have omitted a part of the introduction, and some of the closing passages, in order to give the Sermon in one paper—as, from the nature of the subject, we feel reluctant to divide it.]

ERROR.

ROMANS, xi. 5.

Even so then, at this present time also there is a remnant according to this election of grace.

My intention in the following discourse is, as much as possible, to avoid all controversy in treating the subject, and endeavor to present a plain, scriptural and practical view of the doctrine of election. And to accomplish this object, I shall, 1st, Consider the meaning of the words elect and election, as used by the sacred writers, and see to what purposes they have applied them. 2dly. From this view we shall naturally be led to consider what the scripture doctrine of election is; and 3dly, Consider some of the most obvious practical uses of the doctrine.

1. We are to consider the meaning of the words elect and election, as used by the sacred writers, and see to what purposes they have applied them.

1. The learned and justly celebrated Mr. Parkhurst, who we believe is considered one of the most able critics in sacred literature, says *Elegomai* is from *Ek* out, and *lego* to choose, or elect, and means to choose, to choose out, or take by way of preference out of several things offered; and thus it is generally used to make an election or choice. Thus it is also used by the sacred writers, as may be seen in the following passages. Luke x. 42, "Mary hath chosen that good part." She made her election of this, in preference to every thing else. Luke xiv. 7, Christ used the word in this sense when he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms. They gave a preference to the most honorable places, and chose them out of all the others.

2. The word is applied to persons when they are elected or chosen to an office and employment. Luke vi. 13, He called his disciples, and out of them he chose twelve, whom he called Apostles—and John vi. 70, Have I not chosen you twelve, &c. John xiii. 18, I know whom I have chosen. And John xv. 16, Ye have not chosen me, but I have chosen you, &c.—verse 19, I have chosen you out of the world. Acts i. 2, They are called the Apostles whom he had chosen—verse 24, the Apostles pray the Lord to show which of the two he had chosen. Acts vi. 5, They chose Stephen, a man full of faith and the Holy Ghost. Acts ix. 15, The Lord speaks of Paul as a chosen vessel to bear his name before the Gentiles, and kings, and the children of Israel. Acts xv. 7, Peter says, God made choice among us that the Gentiles by my mouth should hear the word of the gospel and believe—verse 22, then it pleased the Apostles and Elders, with the whole Church, to send chosen men of their own company to Antioch. 1st Cor. i. 27, But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the mighty; and the base things of the world, and things that are despised hath God chosen, &c.

3. The same word is used also to choose out to special privileges. Acts xiii. 17, The God of this people of Israel chose our fathers and exalted the people. The choosing out, and separating the nation of Israel from the rest of the world sunk in idolatry and vice, gave the first occasion to use this kind of language; nor is it found in use until about the time of God's calling and choosing Abraham.

The terms elect, chosen, called, holy, &c. are applied to the whole nation, good and bad, and do not necessarily imply personal holiness, happiness and security, or certainty of heaven. To be satisfied of this, we have only to consider the following scriptures. Ex. xix. 6, And ye shall be unto me a kingdom of priests, and an holy nation. Ex. xxxiii. 13, Show me now thy way, that I may know thee, and that I may find grace in thy sight; and consider that this nation is thy people—verse 16, So shall we be separated, I and thy people from all the people that are upon the face of the earth. Deut. iv. 7, What nation is there so great, &c.—verse 34, Or hath God assayed to go and take him a nation from the midst of another nation, by signs and wonders, &c. Deut. x. 15, Only the Lord hath delight in thy fathers to love them, and he chose their seed after them, even you, above all people. Isa. xliv. 1, Yet hear now, O house of Israel, whom I have chosen. Isa. lxii. 9, They are a blessed seed which the Lord hath chosen. Deut. vii. 6, For thou art a holy people unto the Lord thy God,

and the Lord thy God hath chosen thee to be a peculiar people unto himself—see also 7, 8, and on. And in chap. xiv. 2, nearly the same language is repeated: For thou art a holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations of the earth. The same phraseology occurs in the Psalms and in the Prophets, which must readily appear to every attentive reader of these sacred books.

The Apostles borrow their language from the Old Testament, and it is only by referring to that, they can be understood. In Rom. xi. 28, Paul says, As touching the election, they were beloved for the fathers' sakes—and in chap. ix. 25, They are called beloved which were not beloved.

4. The following are a few of the passages which show to whom the word chosen, or elect, is applied. 1st Kings, iii. 8, Thy servant is in the midst of the people which thou hast chosen. Psalm cv. 6, O ye seed of Abraham his servant, ye children of Jacob his chosen—and verse 43, And he brought forth his people with joy, and his elect with gladness. In Psalm cxi. 5, the psalmist prays to God, that he may see the good of his elect, or chosen. Isa. xli. 8, The Lord says, Thou Israel art my servant, and Jacob whom I have elected, the seed of Abraham my friend—verse 9, I have elected thee and not cast thee off, and 44. 1, Yet hear now, O Jacob my servant and Israel whom I have elected; and 45. 4, For Jacob my servant's sake and Israel mine elect I have called thee. Chap. 65. 9, Mine elect shall inherit it, and my servants shall dwell there, and ver. 22, Mine elect shall long enjoy the work of their hands. Psal. 135. 4, The Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure. The above passages are amply sufficient to show how constantly these expressions are used in relation to the whole nation of Israel in their national capacity, without reference to their individual, spiritual and eternal state.

5. The elected were chosen men, picked out for some special service, or on account of some peculiar properties. Thus do we often read of chosen men—as the seven hundred chosen men of Benjamin, who could sling stones at a hair's breadth—Others were chosen for their valor, or for being expert with the bow, or on account of some peculiar properties which they possessed. See Judges 20. 16—34; 1 Sam. 24. 2, and 13. 2.

6. In this sense the word is used for professed Christians, or believers, whether Jews or Gentiles. 1st Peter 2. 9, ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people &c. Thus, as Christians who are in Christ by faith, they are chosen in him before the foundation of the world, that they should be holy and without blame before him in love; God having predestinated (or foreappointed) all such to the adoption of children, by Jesus Christ to himself. Eph. 1. 45. Christ applies the same appellation to the Christians in Math. 24. 22, 23. Except those days should be shortened, no flesh should be saved, but for the elect's sake, those days shall be shortened; i.e. for the sake of the Christians. And thus also, if it were possible, they should deceive the very elect—even the Christians. The same phrase occurs in Mark. 13. 20, 21, 22.

Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humility of mind, meekness, long suffering. Here, those who are renewed and holy are called the elect, and are exhorted to act up to that character, and give proof of it by exercising all the graces of the Spirit. Col. 3. 12.

I suffer all things for the elect's sake, says Paul, that they also may obtain the salvation which is through Jesus Christ, with eternal glory. He suffered, to be an example to believers, that they might perfect holiness in the fear of God. 2d Tim. ii. 10. This application is established by comparing it with Col. i. 24. I rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh, for his body's sake which is the Church.

Paul, a servant of God, and an Apostle of Jesus Christ according to the faith of the elect of God—That is, according to the faith, knowledge, and truth of Christianity. Tit. i. 1.—Peter, addressing himself to those who were Christian believers, speaks of them as elect according to the foreknowledge of God the Father through sanctification of the Spirit, unto obedience and sprinkling of the blood of Christ. 1st Pet. i. 2. And in Ch. ii. 9, he calls them a chosen race, who in past time had not obtained mercy, but now, (having purified their souls by obeying the truth) have obtained mercy.

7. Chosen, accepted, approved, excellent. See Math. xx. 16. Many are called but few are chosen; few were accepted, or approved, the rest disregarded the call. See also Math. xxii. 14. Where the many guests were called, but few chosen or approved—See also Luke xviii. 7. And shall not God avenge his own elect, &c. That is, those whom he approves, and whose prayer he accepts. Compare Rom. viii. 28 and 33.—Who shall lay any thing to the charge of God's elect, (i. e.) those who are approved and accepted with God, being called, chosen and approved according to his plan and purpose.—The Elect Ladies of whom John speaks, were the chosen, approved and excellent matrons of the Church, 2d John, i. and 13. Paul mentions elect angels, holy, and excellent angels, the approved ministers of Providence. Christ is emphatically cal-

led God's elect in whom his soul delighteth—and the corner stone elect and precious. Is. xxviii. 1. Ist Pet. ii. 4.

II. From the above view, we shall now naturally be led to consider what the scripture doctrine of election is.

1. It is that important doctrine by which we are presented with a view of God, as the infinite wise, just, holy and benevolent Lord and ruler of the universe, as graciously condescending to select from among his creatures of the human family, such persons and characters as he sees fit for the manifestation of his own glory, in making known his wise and merciful designs; and for the accomplishing his righteous will. He who has created all things, for the manifestation of his perfections and glory—who upholds all things by the word of his power—who in the greatness of his condescension and love, pities the race of his fallen and sinful creatures, out of his own unmerited mercy provides a way for their salvation, and raises up, elects, qualifies and sends particular persons to be the instruments of good to mankind. He chooses such as his unerring wisdom sees proper, he reveals to them his will—he clothes them with authority to publish it—and while he gives them the commission to go and declare, "I AM hath sent me unto you," he usually gives them a power to confirm their word or mission, by signs, miracles, prophecies and such other supernatural means as carry evidence of the truth of their mission.

Such was the election of Moses whom God called and sent to his people in Egypt. What an astonishing display of the sovereignty, wisdom and goodness of God is made to the world in the election of this distinguishing minister of mercy and truth. The Lord had heard the groanings of Israel—he had seen their afflictions—his bowels yearned towards them as the children of Abraham, and the seed of his servants, Isaac and Jacob. The period of redemption was come—the set time for the fulfilment of the promises made to them, and the unfolding his benevolent purposes concerning their posterity. The election, qualification, and commission of the instruments by whom to redeem Israel, to punish their oppressors—to publish his laws and ordinances—to lead them to Canaan—to settle and regulate the affairs of a people, by, and through whom the knowledge of himself, as the only living and true God, was to be given to the world: and ultimately, to unfold and accomplish the great work of redeeming and saving sinners.

2. The same doctrine of election presents us with a view of Jesus Christ as the only begotten and well beloved son of God, full of grace and truth, who being in the form of God, thought it not robbery to be equal with God; yet humbled himself to be made in the likeness of sinful flesh, to publish the glad tidings of salvation, to declare the love of God, and unfold his promises of mercy, his doctrines of grace, his promises of pardon, justification and salvation. This doctrine reveals Christ as chosen of God and precious; as the atoning high priest, and only mediator of the new covenant—As being appointed the head over all things to his church—As the Judge of the quick and dead; the one by whom an illustrious display of all the divine perfections and excellency of the moral government of the eternal shall be made.

3. This righteous and comfortable doctrine of election is further illustrated in the choice of the apostles and first ministers of our Lord to be chosen witnesses of all which Jesus spake and did while tabernacled in the flesh; and to publish his gospel, and execute his will after his death and ascension. The perfections of God are wonderfully displayed in his electing the foolish things of this world to confound the wise and learned—the weak things to confound the mighty, and things which are not, to bring to nought things which are. But it must be particularly remembered that this election does not militate against the exercise of the most perfect freedom of all the rational powers and natural faculties of the elected. It is required in stewards that a man be found faithful. Where much, either of natural talent, or supernatural power is given, there much is required. God's free election of the instrument to his work and service, calls for diligence and fidelity in the accomplishment of the same. The glory of God, the benefit of men, and their own safety, are connected with the faithful discharge of their duty. Their being elected to such office, or work, does not ensure to them the future approbation of God, or their eternal salvation; but this is wisely and justly connected with, and is made to depend on their sincerity and obedience, as expressed by our Lord in the following words—"Who then is that wise and faithful steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom when his Lord cometh he shall find so doing: Of a truth I say unto you, that he will make him ruler over all that he hath. But and if that servant say in his heart, my lord delayeth his coming; and shall begin to beat the men-servants, and maidens, and to eat and drink and be drunken: The Lord of that servant will come in a day that he looketh not for him, and at an hour when he is not aware, and will cut him asunder, and will appoint him his portion with the unbelievers." All such unfaithful servants lose the benefits of their election, by not making their calling and election sure.

4. A flood of light bursts forth on this doctrine in the election of individuals, and nations to the enjoyment of particular privileges, and for answering special purposes in the economy of divine providence. This doctrine is illustrated in the election of Abraham to be the father of many nations, the parent of God's peculiar people, the great progenitor of the Messiah, after the flesh; and to be honored as the father of all the faithful, and the friend of God. It was Abraham and his seed who had the distinguishing honor to be elected out of all the people on the earth, to receive the promises, the law, the oracles, and ordinances of God. Through them divine revelation with all its plenitude of blessings, flows to us, poor sinners of the Gentiles; so that we, which were no people, might become the people of the living God. Yet notwithstanding these high prerogatives, and distinguishing mercies, they may, and will be reprobated to hell for their personal unbelief and rejection of Christ: Yes, the natural branches of the good live tree which partook of its root and fatness, will be cut off from all the saving benefits of the covenant made with Abraham and his seed, by rejecting the counsel of God against their own souls.

5. It is, however, to that important view of the doctrine of election of grace, that we are principally indebted, which teaches us, that God graciously chooses all those who repent, and believe in Christ, to be his adopted children. To as many as receive him, he gives the power, (the privilege) to become the sons of God, even to them that believe in his name. They have the spirit of adoption, whereby they cry Abba, Father. They are chosen to these privileges according to the fore-knowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Christ. They are the lively stones which he chooses to build up his spiritual house. Among all who are called to the marriage supper of the Lamb, not one of those who prefers his farm, his merchandise, his earthly connections and sensual pleasures, shall be chosen to taste of the royal dainties of heaven. O ! sinner, hear it, and let thine ears ring! MANY ARE CALLED, BUT FEW ARE CHOSEN.

Not one out of all the hard-hearted, worldly minded, temporizing and unfaithful hearers of the word is chosen to receive the rewards of the pious. They are those who take up their cross and follow Christ in the regeneration, that shall be chosen to reign with him in glory. Those who, by patient continuance in well doing, seek for glory, and honor, and immortality, shall be elected to eternal life. In a word, it is such as give diligence, to make their calling and election sure, by adding to faith, virtue, and all the graces of the spirit, that shall be chosen to enter into the everlasting kingdom of our Lord and Saviour Jesus Christ.

6. In this view of the doctrine of election, it may be truly said.

"Here the whole Deity is known,
Nor dares a creature guess
Which of the glories brightest shone,
The justice, or the grace."

All the attributes of Deity harmonize. Justice and truth, meet together, righteousness and peace kiss each other. The love of God in providing a Saviour; His wisdom in adapting the means of grace to intelligent and accountable creatures; His faithfulness in fulfilling his word; His purity and holiness in approving and selecting those, and only those, to enjoy him in his spiritual kingdom, who by

garment. They will be without excuse, and must forever remain speechless, or acknowledge they have destroyed themselves. No cruel decree has prevented them from accepting mercy and obtaining salvation. They have been earnestly called, and freely invited, but for preferring worldly pursuits and pleasures they shall not taste of the supper.

This doctrine presents itself as a subject of the highest interest to all mankind. Every class of men may here contemplate with admiration the wisdom and goodness of God, in electing instruments to advance his own glory in connection with benighting man. Who can hear uninterested, the declaration of the most high and sovereign Lord of the Universe announcing to Abraham that he had chosen and blessed him, and that in him and in his seed all the families of the earth should be blessed! What an unspeakable blessing was it to the world that God should choose one nation from all the fallen race, to give them his knowledge, and worship, and laws, and oracles? Who does not feel a sense of obligation to that God who raised chosen instruments to instruct, and keep his people from idolatry, and transmit to the world spiritual knowledge and pure worship? What heart does not thrill with joy to hear the prophet, in God's name, calling men to "behold his elect in whom his soul delighteth. I have put my spirit upon him, he shall bring forth judgment to the Gentiles," &c. Isa. 42. 1. Hear him, O ye nations, crying "Look unto me and be ye saved, all ye ends of the earth." He is the Saviour of sinners, chosen of God and precious. Happy are they, who shall be counted worthy to enjoy his glory and sing his praises in his eternal kingdom! They are a chosen generation to show forth the riches of his grace for ever.

III. We are now to consider some of the obvious practical uses of this doctrine.

1. A serious and candid attention to the doctrine of election, as now exhibited, will show the fulness of the objections usually made thereto, on the supposed impropriety of making your own works the foundation and first cause of our election and salvation.

To such as object thus, we might ask, what has man to do with the appointment of the way, the provision of the means, or producing the operations, without which there can be no salvation? What foundation could sinners have, on which to rest their hopes of pardon, were it not for the love of God in the gift of a Saviour? Was it not when they were without strength, that Christ died for the ungodly? Have we any other source of wisdom, or righteousness, or sanctification, or redemption? Is not Christ the resurrection and the life? Is there any other instrument by which we can be sanctified than his word, which is truth? Is it not by the Holy Spirit alone that his word becomes the power of God to their salvation, and that the blood of Christ is applied to cleanse them from all sin? Who but he, appointed faith to be the means by which to receive from his fullness pardon, peace and purity? And who but the Sun of Righteousness could enlighten and guide them in the way to heaven? Does not this doctrine secure all the glory to God? But permit us to ask, on whom must the fault have rested if it had never been possible for man to have been saved? And on whom does it now fall, when God asks, "What more could I have done for my vineyard that I have not done in it?"

2. Another obvious use of this doctrine is to humble men, and take from them all cause of boasting. All that they receive is clearly seen to flow from the infinite riches of the wisdom and love of God. Well might the apostle ask, "what hast thou that thou hast not received?" And if thou hast received it, why dost thou boast, as if thou hadst not received it?" What views can we entertain which will so effectually exclude boasting, and pride, and self-sufficiency? It is emphatically election by grace.

3. This doctrine is moreover as useful to check presumption and false hope as it is pride and arrogance.

While we hear the chosen seed of Abraham denounced for their unbelief and rejection of Christ and his gospel, let him that thinketh he standeth take heed lest he fall.

If God spared not the natural branches of the good olive tree, that had been fed with all the fatness of the root, let us beware lest we fall after their example of unbelief; and let us remember, that as the branch cannot bear fruit of itself, no more can we, except we abide in Christ.

4. As it checks our presumption, so it teaches us our dependence on Christ, and leads to a rational exercise of faith, hope and trust in him. It teaches us that we are chosen in him. It is by retaining his spirit, and abiding in his love, even as he abides in his father's love, that we can either be safe or happy.

5. Another use of this doctrine is to cherish all holy affections, filial fear, pious gratitude, ardent love, holy joy and heavenly delight. We love him because he first loved us, and sing unto him who hath loved us, and washed us from our sins in his own blood.

It is the best security from despondency under trials, and from fainting in the day of adversity. By it patience is encouraged in her perfect work.

6. This doctrine may justly be considered as the parent and promoter of good works. Whatever objections may be made to the unconditional election and reprobation, which is sometimes exhibited in place of this scriptural doctrine, there is no force in them, when applied to this. In this we have the true source and spring of all good works opened; It is the grace of God which bringeth salvation to every man, which works in him, to will and to do, what God requires. It not only opens to man the spring of divine influence, the streams of which give life, strength and vigor to his soul; but it presents him the strongest possible motives to good works, as they are made the means by which he is to make his calling and election sure, and without which he can have no scriptural evidence that he shall be chosen to hear the applauding declaration,—"Well done, good and faithful servant, enter thou into the joy of thy Lord."

7. This doctrine is the grand centre of harmony to all those scriptures, which without viewing them is connected here, would appear jarring and contradictory. All those scriptures which speak of salvation as of grace support this doctrine, as they show that God is the author, first

cause, provider of means, and powerful agent, without which there can be no salvation. All those scriptures which unite to convince, awaken, instruct and encourage man to look to God for salvation, are seen to be essential as the most proper means to promote his salvation. The threatenings and promises are to be regarded as presenting the necessary and powerful motives to influence the minds of rational and accountable beings.

8. This doctrine is the unshaken rock of truth, on which the minister of God can stand and pour forth his sacred artillery against all the sins, false pleas, and presumptuous hopes of sinners. Here he may address himself to the understanding, and the passions. It furnishes him with the means of warning every man, and instructing every man in all righteousness, that he may present every man perfect in Christ Jesus, finally, it flings wide open the doors of paradise to believers in Christ, animates them to say with the apostle, not as though I had already attained, or were already perfect and secured in all to which I am invited. But I press towards the mark, for the prize of my high calling which is of God in Christ Jesus.

And now, brethren, suffer me to exhort you to make your calling and election sure. As in treating this doctrine we have laid before you God's method of saving sinners, we now declare that to you is the word of this salvation sent. God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath now spoken unto us by Jesus Christ, and by his holy apostles. We have been chosen to enjoy great and everlasting privileges by the gospel. The righteousness of God hath been clearly revealed to us, witnessed by prophets and apostles. God's method of justifying sinners is so clearly and plainly revealed in unfolding this doctrine, that he who runs may read. His love hath so abounded towards us in providing a Saviour—in the gift of the Holy Spirit—and in sending the messages of truth and grace, that we are left without excuse. Many are called,—yes, my hearers, we have been called, and that repeatedly. But have we obeyed these calls? Have we come to Christ that we may have life? Have we received him as our wisdom, righteousness, sanctification and redemption? If we have, hath he not chosen us, that we should be holy and without blame before him in love, & bring forth much fruit to the glory of his grace. Yes, it is to be remembered by us, that we are chosen through sanctification of the Spirit, and the sprinkling of the blood of Christ. In that we should obey him with pure hearts fervently. It is by adding to our faith, virtue, to virtue knowledge, to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. If these things be in us and abound, our calling and election will be made sure; and so shall an entrance be ministered to us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.—Which may God of his infinite mercy grant to be our happy portion, for Christ's sake. AMEN.

FOR ZION'S HERALD.

MR. EDITOR,

SIR—I saw in the second number of the Herald, a pleasing and interesting communication on what is called the subject of *disinterested benevolence*: a subject which has occasioned more than ordinary excitement in the mind of the enquiring world. In consequence of my local situation in life, and the disadvantages resulting therefrom, I had never, until a few years since, heard a competent discussion of this subject so as to gain any considerable information thereby. Reader—is this our condition? Are we still impotent? Are we yet followers of the world, forgetful of eternity, and negligent of Christ?—O let us call up before our eyes the awful images with which scripture clothes the day of judgment. Let us consider all that is implied in that short sentence—"We must all appear before the judgment seat of Christ;" and let us turn to the Lord, for he will yet have mercy upon us, and to our God, for he will yet pardon.

But on the other hand, what an unspeakable consolation is it to the humble disciple of Christ,

Zion's Herald.

BOSTON WEDNESDAY, MARCH 24, 1824.

We must all appear before the judgment seat of Christ.—II. COR. V. 10.

It is said to have been the custom in Egypt, when kings died, and were thus reduced to a level with their fellow-creatures, for their subjects to bring them to trial, and to pass sentence on their past lives. And the expectation of this trial is said to have had such an effect on them as to have produced a succession of the best kings that ever governed any country. But how feeble does such a practice represent to us the judgment spoken of by the Apostle! Can words describe a more awful prospect? Can they bring before us a fact in which every man is more deeply interested? Do not all human concerns shrink into nothing, when compared to this? Let us then, as we are reasonable creatures, as we value our souls, give our attention to this solemn subject. "We must all appear before the judgment seat of Christ":—There the impotent must see the author of that gospel which they have so long refused to hear—the author of those invitations which they have rejected—the author of those promises which they have not believed. Those who have thus trampled on the cross of Christ shall behold the once crucified Saviour exalted at the right hand of God. Those who have thus crucified him afresh shall see the head, once crowned with thorns, adorned with many crowns. They shall behold a white cloud, and one sitting upon it like to the Son of Man, having on his head a golden crown, and in his hand a sharp sickle; and they shall hear a voice saying to him, "thrust in thy sickle and reap, for the time is come, and the harvest of the world is ripe." And it is added, "they shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and they shall be tormented with fire and brimstone." Is it to be believed that any rational being can be so fallen, so corrupt, so hardened, as to continue in sin, while surrounded by declarations such as these? Reader—is this our condition? Are we still impotent? Are we yet followers of the world, forgetful of eternity, and negligent of Christ?—O let us call up before our eyes the awful images with which scripture clothes the day of judgment. Let us consider all that is implied in that short sentence—"We must all appear before the judgment seat of Christ;" and let us turn to the Lord, for he will yet have mercy upon us, and to our God, for he will yet pardon.

But on the other hand, what an unspeakable consolation is it to the humble disciple of Christ, that he also is to stand at the judgment seat of his crucified Master! If we are of this happy class, we shall go to no tribunal with the laws of which we are unacquainted;—we shall go to be judged by the everlasting gospel;—we shall behold the Lamb of God that taketh away the sins of the world;—we shall see Him, once despised and rejected of men, once degraded and crucified for our sakes, now exalted to the throne of his father, now robed with the glory which he had laid aside, now able to fulfil his promises, to accomplish our redemption, to reward his servants. "The lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes." The power of his grace and the efficacy of his blood are not exhausted. "Fear not: I am the first and the last. I am he that liveth and was dead; and behold I am alive for evermore, and have the keys of hell and of death." As we before asked whether there were among us hearts hard enough not to be awed by the threatenings of the gospel, so we now ask, are there hearts hard enough not to be softened by its promises and invitations?

What more could God have done for his vineyard? What strains of encouragement, of love, of grace, are left untried by the kindness of God our Saviour? O may our hearts be touched by them! May the all-sufficiency of divine grace appear in our progress and confirmation in holiness! May Christ and his salvation be precious in our eyes! In the different stages of life, and on the bed of death, may this be all our consolation and all our desire! Then shall we rejoice before him at his coming. Then shall we join that blessed assembly above, who rest not day nor night giving glory to God and the Lamb:

"Worthy art thou to receive power and riches, and wisdom and strength, and honor and glory; for thou wast slain, and hast redeemed us to God by thy blood, and hast made us unto God kings and priests, and we shall reign for ever and ever.

Magnificent Charity.—From the calculation made by the Editors of the London Missionary Register, it appears, that the Missionary and Jews' and Bible Societies of Great Britain and the American United States, not including similar bodies in other quarters, and excluding all Education and Tract Societies, receive at present upwards of *Four Thousand Four Hundred Dollars per day*. This is indeed considered small, in comparison of what might be done by two such wealthy nations; but when contrasted with the penurious contributions of former years, it appears respectable. Should the liberal spirit of the friends of evangelical religion increase in the ratio which it has done for the last thirty years, the next generation may see the twilight that shall precede the rising sun of the church's glorious millennial day.—*Watchman.*

HULL.

Widow's Society in New York.—On Sunday evening, last week, a sermon was preached in the Wall-street Church by the Rev. Mr. Cox, in behalf of this Society for the relief of Widows with small Children, from Matthew xxv. 31—46. The amount of the collection was \$184. The number of persons dependent on the Society at the present time is 787, of whom 216 are widows, and 571 orphans. The Society has been in existence 25 years.

Revivals.—We learn from the Waterville Intelligencer, that the Baptist Churches in Eastport, Sidney, Jefferson, Sangerville, Readfield, and two in Nobleborough, are visited with effusions of the Spirit. Also, that there are hopeful appearances in Winthrop and Hallowell.

ENGLISH DELEGATES.

The Rev. Mr. Reece and the Rev. Mr. Hannah, delegates from the British Conference to the General Conference of the Methodist Episcopal Church in the United States, accompanied by the Rev. Mr. Bangs, of New-York, arrived in this city on Friday last, and took their departure yesterday, for the south. Their visit, though short, was interesting, and we trust it will prove a blessing to many souls, who heard from their lips the sound of that "gospel which is able to make us wise unto salvation."

WILLIAM GRANVILLE.

The last week's Herald contained a notice of the sudden and melancholy death of William Granville, Jr. only son of the Rev. William Granville, of Lechmere Point, Cambridge. The funeral was attended on Friday last, by a large concourse of sympathizing friends, and youthful companions of the deceased. His remains were carried into the Methodist Chapel, where a sermon adapted to the mournful occasion was delivered by the Rev. B. Otherman, from 2d Samuel, xviii. 33.—*Oh! my son Absalom! my son, my son Absalom! would to God I had died for thee! Absalom, my son, my son!* We shall endeavor to obtain the substance of the discourse for insertion in our next.

The following effusions, addressed to the bereaved parent of the deceased, have been communicated for the Herald:

TO THE REV. WILLIAM GRANVILLE.

What! deeply mourning thus

My friend, your only son?

Your son, your only son!

Just pass'd beyond the bourn:

Cropp'd by death's icy hand,

In all the bloom of youth;

The seat of virtue's band—

Of innocence and truth.

True, he was lovely, fair,

Most filial, though so young;

And early promised much,

For lingering years to come.

And fancy oft would place

Him by your fostering side,

Sage counsel to afford;

Most soothing when you sighed;

To prop declining years,

And ease the cruel smart

Of life's most bitter ills,

Which rend the troubled heart:

That when the will of heaven

Should call your spirit home,

To tend your dying couch,

And make your pains his own.

But mark his heavenly flight,

Let faith her right maintain,

And view him safely lodged

Beyond the reach of pain.

He's quit this vale of tears,

And reached his Father's home,

Where mingling spirits bow

Before the great Three-One;

There he, without a veil,

Beholds his Saviour Lord,

With all from earth redeem'd,

By whom he is adored;

There in a cloudless sky,

With suns, which never set,

He hymns thy dying love,

And worships at His feet.

The sister seraph band

Have hailed him on the shore:

Then bow to His command,

In Christ, admire, adore

Your God, whose just degrees

Have called his spirit home,

By death, from dire disease,

And evils yet to come:

Yet, from dire ills to come,

He's winged his heavenly flight;

And, though in earth entomb'd,

He reigns enthroned in light.

MISSIONARY MEETING.

The Anniversary Meeting of the New-England Conference Missionary Society, Auxiliary to the Missionary Society of the Methodist Episcopal Church, will take place in the Chapel in Bromfield Lane, on Thursday Evening, April 1st, (Fast Day) at 7 o'clock, when the Report of the Society will be read, and several Addresses made, after which, a Collection will be taken in aid of the Society's funds.

EDUCATION.

We take pleasure in requesting the attention of our readers to the following Address on the subject of education.

AN ADDRESS

To the members of the Methodist Episcopal Church, and to the public.

While the most laudable exertions are making in every section of our country for the promotion of Literature, and while many Christian Societies are establishing Seminaries for the instruction of their youth in religion and the liberal arts, it cannot but be deemed a matter of the highest importance by those who have the interests of Religion

SCIENCE, DOMESTIC ECONOMY AND GENERAL INTELLIGENCE.

LITERARY AND RELIGIOUS.

New Haven, probably in consequence of the education of Yale-College at that place, is in very flourishing circumstances. It is calculated, that account of its literary celebrity, 300,000 dollars are annually disbursed in that city. There are said to be now there, more than 700 young gentlemen and ladies, a great part of them from other States for the purpose of education. Yale College has 374 under graduates, 72 medical students, and 28 resident graduates, making in all 473 members; with about 20 theological students, also of the college. There are too in the city about 20 law students. The late incorporation of a new seminary, called Washington College, is now exciting a competition between Hartford and New-Haven for the honor and profit of its location. On the one hand, besides other advantages, the curious theory is presented, that New-Haven seems to possess a scientific atmosphere; while on the other, the advocates for the location at Hartford appeal to the productions of its citizens, Brown and Hopkins; and ask the champions of New-Haven if they can show a brighter wreath than encircles the gray hairs of McFingal?

Watchman.

New Seminary proposed.—The R. I. Religious intelligencer remarks, "It has been long and anxiously contemplated, to establish for this quarter of New-England, a Theological School, for the Education of religious young men of the Baptist persuasion, for the work of the ministry. It is now understood that the town of Providence has been viewed as the most eligible situation for the establishment."

Nineteen individuals were received into the Union Church in Boston, the last Sabbath; and 12 into Park St. Church. Of the 31 thus admitted, 16 were fruits of the late revival, and 15 from other Churches.

Telegraph of March 11.

Extract of a Letter from Orville, N. Y.
Knowing you delight to hear of Zion's prosperity, I would inform you that a powerful outpouring of the blessed Spirit has taken place at Canistota on the Canal, in the town of Lenox, and is spreading. Lenox village now experiences a refreshing season. Appearances are such as to raise the hopes and inspire the prayers of many.—*Religious Intelligencer.*

The Conn. Miss. Society, in the year 1823, employed 35 different missionaries, the aggregate of whose labors was 919 weeks. They employed 4 others, who had not made returns. The labors were distributed as follows: 122 weeks in the western counties of N. Y. 45 in the northern counties of Pen. 475 in New-Connecticut, Ohio; 78 in the S. and W. parts of Ohio; 33 in Kentucky; 30 in Indiana; 104 in Illinois; 32 in Missouri; and the labours of 2 Missionaries in E. Tennessee.

Lutheran Church in the U. States.—From the report of the General Synod of the Evangelical Lutheran Church in the U. States, made in October last, it appears that there are nearly 900 churches, and about 175 ministers of that denomination in this country. These churches were originally embraced in two independent synods, but their number has so greatly increased that there are at present five synods, and it is expected that there will shortly be several more. Until the establishment of the General Synod, a few years since, the separate synods had no constitutional connexion with each other.

Wm. W. Woolsey, Treasurer of the American Bible Society, acknowledges the receipt of 2591 dollars and 53 cents, during the month of February; and J. Nitchie, Esq. the Agent, has issued Bibles and Testaments valued at 2150 dollars and 29 cents.

Indian Colony.—At a recent meeting, held at the city of Washington, by the Baptist Board of Missions, it was resolved to supplicate Congress to appropriate some large portion of land in a remote part of our western country where civilized Indians may settle, have farms laid out and secured to them, and where all those Indians may find a home, who may wish to exchange the uncertainty of a savage for the comforts of civilization.

Paris Society for the promotion of Christian Morals.—The object of this society is, as stated in their Constitution, to display and incessantly call to men's minds the precepts of Christianity in all their purity. The particular subjects to which the society has hitherto directed its attention are the abolition of the slave trade, the condition and management of prisons, the abolition of gambling houses and lotteries, the best mode of assisting the poor, and the relief of the Greek exiles in France.

The society has offered two prizes of 500 francs each, one to be awarded to the author of the essay in which the institution of gaming houses and lotteries shall be considered in the most complete and striking manner, as it regards the ruin of families, and the morality of individuals; the other is promised to the author of the essay in which all the advantages and all the danger of gambling in the lottery shall be laid open to the capacity of all classes of society, by the most clear and simple arithmetical calculations. The sum of 1000 francs has also been offered as a prize for the best work on the abolition of the slave trade.

Missouri Bible Society.—The 5th Annual Report of the Managers of this Institution has been recently published in the Missouri Republican.—Christians of different denominations are united in this society. Stephen Hempstead, Esq. is President; Rev. John M. Peck, one of the Vice Presidents; Rev. Salmon Giddings, (of St. Louis) Secretary and Treasurer; and Rev. James Keyte one of the Directors.

Kingston, U. C. Bible Society, Auxiliary to the British and Foreign Bible Society.—It appears from the last Report of this Society that its number of members has increased the last year, from 33 to 221; that there have been issued from the Depository, 38 Bibles and 71 Testaments; that

228 Bibles and 427 Testaments remain on hand; that there is a balance in the Treasury of £74; that £100 was remitted to the Parent Society, last year; and that £10 were subscribed by the 68th Regiment, which was stationed in Kingston.

Boston Recorder.

The Missionary stations at Bethelsdorp and Theopoli, in South-Africa, have experienced a most terrible devastation in consequence of the heavy rains. These commenced on the 6th of last October. About mid-day, the sky presented an awful appearance, overcast by tremendously black and lowering clouds. The rains lasted 6 days, raising the river to an amazing height, and overflowing the ground adjacent. About 100,000 bricks, made for the village, almost all of them in an unburnt state, were overflowed by water, and destroyed beyond recovery. The noble building, which had been erected for a school, was levelled with the ground, and every house building in the new village, was washed down, so that no one brick was left on another, with the exception of one house, and that much injured. Letters have been forwarded to the London Missionary Society, earnestly soliciting assistance from their Christian friends in England.

Watchman.

American Poetry.—The Editor of the Boston Telegraph proposes a premium of \$10, or a free copy of his paper for five years if preferred, for the best original poem, of not less than 24 lines, which shall be forwarded to him for insertion previous to the first of Jan. next. The prize is to be awarded by 3 impartial judges, selected by him.

GENERAL INTELLIGENCE.

LATEST FROM FRANCE.

The brig Arctic, Capt. Low, has arrived at this port in 25 days from Havre, and furnishes papers to the 22d of February. Their contents are uninteresting.

The King of France gave a particular audience on the 21st to the Sardinian Ambassador, and also to M. de Villele, Minister of State, for an hour. He had attended to business for several previous days.

The French army on the 10th February in the occupation of Spain consisted of four divisions.

The Madrid papers continue to preserve a profound silence upon what passes in the provinces of Spain, where tranquillity is far from being re-established, if private letters can be believed. It is said that hostile bands overrun Andalusia and La Mancha, that Galicia is still disturbed, and that at Valencia some tumults have taken place.

The speech of Mr. Webster on the Greek Question reached Paris, from Havre, on the 19th of February. The speech is highly praised in some of the papers, for its energy and eloquence.

Our Minister Mr. Anderson, with his family, arrived at Bogota on the 10th Dec. having accomplished the journey from Carracas in forty-one days. Mr. Anderson was received with great cordiality at Bogota.

Extract of a letter from St. Thomas, dated 21st ult. received at Charleston:—"By a late arrival from Martinique, we learn that two 74's, three frigates, and several transports, having on board 2000 troops, had arrived there from France, and report adds, that more were to follow.—Private letters mention that quarters had been taken for eight officers of rank; we can hardly imagine that this force should be sent out merely for the protection of the colonies."

The total of the black and mulatto population in all the West India islands, is one million six hundred thousand—the total of the whites, in the same, is four hundred and fifty thousand.

National Gazette.

PARIS, Feb. 14.—A most horrible assassination took place last week in the small town of Cornell; 22 banditti having forced their way into a farm house, savagely butchered both masters and servants to the number of 11 individuals. A little girl six years old escaped their fury by creeping into a dog kennel, and recognized the voice of one of the murderers, who was a smith attached to the farm. The next day the magistrates repaired to the spot. The smith's wife declared that her husband had been away for some time; but one of the gendarmes perceived one of the smith's children, and asked him where his father was, when the child replied, "My papa is occupied with other men, counting money in the cellar." Immediate search was made, and the 22 assassins were found in the cellar, and conveyed to the prison of Versailles.

A letter of a late date, from a respectable source on the Arkansas, states that the Osages, Cherokees, Kickapoos, and Delawares, met at Chouteau's trading house and joined in a great dance. Mr. Auguste Chouteau stated this savored very much of a combination of those nations against the whites. Such a thing would be very dangerous to the frontier settlements of Arkansas and Missouri, and require a considerable force to quell it. The Union Mission family do not consider themselves free from danger. The settlers upon the Arkansas are raising volunteers, and have already organized one company. If it should be necessary, we have no doubt that Boon's Lick could furnish a few riflemen of bold hearts and correct aim.—*Miss. Int.*

Indian Affection.—Dr. Belcher, a missionary among the Osages, in a letter dated Dec. 10th, 1823, relates the following anecdote of an Osage chief:

"The Big Soldier not long since died of grief for the loss of his wife, refusing to be comforted, or even to leave her grave, or take food, until the powers of life had so failed that he could not survive. He said that he knew his wife would have cried herself to death for him, and he would do so for her.—*N. Y. Ob.*

Dreadful Accident.—On Saturday last, a man employed to remove the snow from the portico of a house in Summer-street, fell thence upon, and was pierced by, the pickets of an iron fence.—He was drawn from the situation with difficulty, and died in a few minutes.

Trial for Murder.—The trial of John Johnson, for the murder of James Murray, commenced on Monday of last week in New-York. The indictment charged him with the murder of James Murray, James Morey, Timothy Morey, and Cyrus Clark. The prisoner pleaded *not guilty*. The trial continued until past two o'clock, on Wednesday morning; when the jury, after an absence of about ten minutes, returned the verdict of—GUILTY. The details of the murder and detection have before been published. The prisoner wept frequently during the proceedings, and at one time was so much overcome that he fell on his knees, and was for some time apparently occupied in prayer; when he arose he appeared more composed. Judge Edwards presided at the trial. Mr. MAXWELL, the District Attorney conducted the prosecution.—Messrs. GRAYSON and PRICE, were Counsel for the prisoner.

SENTENCE OF JOHNSON.

NEW YORK, March 19.

The Court opened at 12 o'clock yesterday for the purpose of passing sentence on Johnson, who was put to the bar, and on being asked the usual question, said, "I want to speak just to say I am not the man that killed the murdered."

Judge Edwards then addressed him:

John Johnson, you have been convicted by a jury of your country, of the murder of James Murray. The circumstances attending this murder are of an extraordinary, and in this country, unprecedented character. The deceased was a young man, a countryman of your own, who having accumulated some property, was desirous of joining some friends at the south. You invited him to your house, under pretext of ability to serve him, and after he had committed his person to your house—his property to your protection, you, while sleeping in your room, in your bed, deprived him first of his property, and then of his life. This is the outline of your crime.—Your case has been calmly investigated; and a jury whose verdict is approved by every member of the court, pronounced you guilty; and that verdict it is not too much to say, is also approved by an unanimous community.

You stand before the audience and country an instance of moral depravity almost unexampled. I mention this circumstance not to harrow up your feelings, but to satisfy the community, if any yet remain to be satisfied, of the justice of the sentence to be passed.

I cannot flatter you with any hope of mercy. Your situation is an awful one; on the scenes around you your eyes must soon close forever. You are about to pass from the presence of your fellow beings, to that of your God.—You will be sent thither by the voice of a tribunal of your injured fellow-beings—you will appear before Him with hands stained with blood, which his mercy alone can wash out.

Having made these observations in the hope of awakening you to a realizing sense of your condition, I now proceed to pass the sentence of the Court, which is, that you be taken to the prison from whence you came, and thence on Friday, the second of April next, to the place of execution, there, between the hours of 10 and 3 o'clock, to be hanged by the neck until you are dead, and your body be delivered to the surgeons for dissection—and may the God of heaven have mercy on your soul!

While the judge was delivering the sentence, Johnson appeared perfectly indifferent, occasionally muttering something which we could not understand.

James Anderson, the colored man, convicted of manslaughter, was sentenced to the state prison for seven years.

Sin and Death.—On Sunday night last, says the Wilmington Repository, James Person of Philadelphia, in a state of intoxication, lost his way and stepped off one of our wharves into the dock, where he was found dead on Monday morning. We understand he left a wife and several children in Philadelphia a few weeks since.

In N. Jersey, Adam Enger is alledged to have been killed by Job Powell, with an axe handle.—They were intemperate men.—Who hath woe? Who hath contentions? Who hath wounds without cause?

At Philadelphia, Charles Noble, aged 14, has been convicted of stealing 150 Bibles and 15 Hymn Books from Churches, and sentenced to 5 years hard labor.

JONATHAN BARTLETT, Esq. of Moose Island, is said to have purchased a Steam Boat, at New-York, to be employed as a Packet between Eastport and Boston, to touch at Portland.

WASHINGTON, March 17.

Yesterday the President of The United States presented to Gen. JACKSON the Gold Medal heretofore voted to him by Congress, for his gallant defence of New-Orleans. At the same time, Judge Todd of the Supreme Court, representing Gov. SHELBY, of Kentucky received the Medal which had been voted to him for the capture of the British Army under Gen. Proctor.

The ceremony was performed in the midst of numerous distinguished spectators and accompanied with suitable Addresses, which were responded.

FAVETTEVILLE, N. C. March 11.

Melancholy Occurrence.—A kitchen on the plantation of James Seawell, Esq. took fire on Saturday last, and three negro children, the eldest ten years old, who were in it at the time, were burnt to death. The mother had gone out a short time before, and, as it is very often done, confined the children in the house, by fastening the door on the outside; so that the little sufferers had no means of escape.

The Inquisition.—The pope has formally refused to sanction the re-establishment of the Inquisition in Spain; as being a tribunal incompatible with the present enlightened age. The bishops and Inquisitors are highly mortified.

A new pocket edition of President Dwight's Theology, has been published in London, in six pocket volumes, with a copious life of the author, and portrait by Romney.

More than \$1200 have recently been contributed in Albany and Troy, to aid the funds of Auburn Theological Seminary.

Fires.—On the 14th inst. an extensive saw-mill establishment, and a ship house, in New-York, with a new steam-boat, building to ply between that city and New-Haven, two brigs, and a large quantity of timber, lumber, &c. including the entire timber for a superb ship, were destroyed by fire accidentally kindled; together with one of the city engines (No. 33.) which was drawn to the spot by some lads, but which owing to the rapid spread of the flames became enveloped, and was deserted. The lads were much singed before they quitted it. The loss is estimated at \$35,000. The principal sufferers, Messrs. BELL and BROWN, ship builders. A stable in Newtown, N. Y. with its contents, and three valuable horses, were destroyed the 6th inst.—A large three story brick house, belonging to Jacob Ridgway, Esq. of Philadelphia, was destroyed the 12th inst.

NAVAL MEMORANDA.

Of the 22 Captains in the Navy List of 1814, ten are dead—or of the 18 Masters Commandants, 2 are dead, and 16 promoted—or of the 105 Lieutenants, 48 are dead, and 30 promoted—or of 44 Lieutenants commissioned July 24, 1823, 23 are dead—or of the 43 Surgeons 22 are dead or resigned—or of the 44 Surgeon's Mates, 11 have been promoted, and 27 are dead or out of service—of 39 Purser's, 17 dead or resigned—of the Chaplains, none remain in the service—of 455 Midshipmen, 118 promoted, 29 "passed for promotion," and 283 dead, or out of service—of the remaining 26 Midshipmen on the list of 1814, who have not "passed for promotion," one has been in service 19 years, one 15 years, two 13 years, and twelve 12 years. The date of the senior Captain's commission is 1799; of the senior Master Commandant's, 1814; of the senior Lieutenant's, 1809; of the senior Surgeon's, 1790; of the senior Surgeon's Mate, 1805; of the senior Midshipman's, 1805. In stating the number of promotions, we do not take into account those who have been promoted, and died between 1814 and 1824; nor, in the number of deaths have we included any of those officers promoted, or who entered the service since 1814.

R. I. American.

EASTERN PRODIGY.

The following narrative is from the Calcutta Journal. I invited William Kingston, a man born without arms, to breakfast with me. He highly entertained us by putting his naked feet on the table as he sat, and carried his tea and toast between his great and second toe to his mouth with as much facility as if his foot had been a hand, and his toes fingers. I put half a sheet of paper upon the floor, with a pen and inkhorn in the toes of his left foot, and held the pen in those of his right. He then wrote lines, as well as most ordinary writers, and as swiftly. He writes all his own bills and other accounts. He then showed us how he shaved himself with his razor in his toes, and can curl his own hair. He can dress and undress himself except buttoning his clothes. He feeds himself and can bring both his meat and broth to his mouth by holding his fork or spoon in his toes. He cleans his own shoes, and can clean the knives, light the fire and do almost any other domestic business, as well as any other man. He is a farmer by occupation. He can milk his cows with his toes, cuts his own hay, binds it up in bundles, and carries it about the field for his cattle. He can do all the business of the hay field, (except mowing) as fast and as well with his feet as others with rakes and forks. He goes to the field and catches his horse; he saddles and bridles him with his teeth and toes. If he has a sheep among his flock that ails anything, he can separate it from the rest and drive it into a corner, when nobody else can; he then examines it and applies a remedy to it. He is so strong in his teeth, that he can lift ten pecks of beans with them. He can throw a great sledge hammer as far with his feet, as other men can do with their hands. In a word, he can nearly do as much without, as others can with their arms. He began the world with a hen and chickens: with the profits on them he purchased an ewe; the sale of these procured him a ragged colt (as he termed it) and a sheep; and he now occupies a small farm.

From the Cincinnati Literary Gazette. [The note in which the following was inclosed, mentions, that it is the account of an event which really occurred to the writer as related.]

I sailed from New-Orleans in the beginning of Feb. 1821, in a small schooner bound for New-York. We descended the river without any accident, and went to sea with a fine breeze; we had favorable winds and good weather for the first five days. On the morning of the sixth, it began to cloud up; as the day wore away the gloom increased, and when the night set in, it was as intensely dark as I ever remember to have seen it. The novelty and interest of my situation prevented me from turning in; the scene was awfully grand—the rolling of the thunder could just be distinguished above the roar of the waves, and the vivid flashes of lightning dispersed for a moment the gloom and showed the raging waters around us. I continued walking the deck with the captain, who was relating to me some of the many dangers and difficulties, that a life of thirty years on the ocean had subjected him to. He had been thrice shipwrecked, and twice captured by the enemy in the late war with England. He was a good seaman, and had all the virtues and vices of a sailor. We continued on deck some time—the wind had now increased to a gale—the waves ran mountain high, and our little vessel danced over them in fine style, when accidentally casting my eye over her side, I thought I perceived something dark moving in the water, I pointed it out to the captain, who no sooner saw it than with an exclamation of terror and despair he cried 'we are lost,' and sprung to the binnacle for his trumpet. I saw in an instant our danger; it was a large ship with all her sails set bearing full upon us. I knew if

THE HERALD'S HARP.



From the Providence American.

The following beautiful and touching lines, written by a lady of Rhode-Island, in memory of an engaging child to whom the author was related, have never before been published. Their simplicity and tenderness, will recommend them to the taste and affections of the lovers of genuine poetry.

There is a flower to summer known,
Whose leaf will fade as soon as blown;
Yet, for the transient space it lives,
So rich a breath its blossom gives,
It seems embodying all the powers
Of fragrance rare, that other flowers
Have breathed throughout their longer prime,
In the brief moment of its time!

Sloomed our Arabella here;
Scarce did the bud of life appear,
When lo, in childhood's blooming hour,
Death prey'd upon that charming flow'r!
Yet like the rose's short lived bloom,
Her soul exhal'd such strong perfume,
That centred in her life appears
All that would bless and charm for years!

In all she did, or spoke, or sung,
A nameless spell about her hung,
An air so sweet it seem'd to tell
She was not long on earth to dwell.
Whether the joy devoid of guile,
Dimpled her mouth with pleasure's smile,
As the light frolic she pursued.

That suits with childhood's happy mood:
Or when she tried each infant art
To wind about the parent's heart,
Would prime her little lips and smile;
Full pleased with her successful wife;
Or when upon her bended knee,
From the blest lips of purity,

With folded hands and pious air
She breathed to heaven her holy prayer;
O when her gentle voice would raise,
In notes of love, her Saviour's praise;
And soft this sacred lay would sing,
"Sweet is the work, My God, my King,"

In all a lovely spirit shone,
Too heavenly for the world to own!

Alas! her tuneful warbling breath
Is hushed, forever hushed in death;
And that still heart within the bier
Can feel not even a parent's tear!
But faith will raise the streaming eye
To worlds where no grief can e'er die,
Where the young cherub waves her wings,
And her eternal anthem sings.

And waits the hour, when those who mourn,
Like her shall see to glory borne!

MINISTERS' MONITOR.

REMARKABLE CONVERSION.

A Pious dissenting minister, whom I shall call Mr. X. was travelling on horseback, one Saturday afternoon, towards a large town, where there were many religious professors of different denominations. Thinking it probable that he might be requested to preach on the following day, he employed the solitude of his journey in meditating on a subject for a sermon. The text to which his thoughts were directed was the language of the Dresser of the Vineyard, in our Lord's beautiful parable of the barren Fig-Tree: "Lord, let it alone this year also, till I shall dig about it, and dung it; and if it bear fruit, well; and if not, then, after that, thou shalt cut it down."

At rather a late hour in the evening, he arrived at an inn in the town; and it was not known that he had arrived, till he appeared on the Lord's day morning as a hearer in a Dissenting place of worship, where he was well known and highly respected. The minister of the congregation, who was in the pulpit when Mr. X. entered the place, conducted the service. Mr. X. was struck with his text: it was the awful denunciation of the Lord of the vineyard, respecting the barren fig-tree, in the above mentioned parable, "Cut it down; why cumbereth it the ground?" The leading idea of his sermon, which he entered into with great seriousness, was, that when the patience of God towards sinners has long been abused and perverted, we are warranted to expect that it will be exchanged for merited displeasure and wrath, if not in this world, yet in the next. Having illustrated his subject in a very impressive and edifying manner, he drew this inference: That the divine procedure with sinners should be considered as a pattern for the imitation of Christian churches; and that, although it was their duty to exercise great forbearance towards sinners, and to adopt every mode of expostulation, admonition and reproof, yet that, when they had withstood all, and appeared incorrigible, it became equally their duty, however painful the task, to cut them off, as cumberers of the ground; at the same time, recommending them to the mercy of the Lord of the vineyard.

After the service, Mr. X. went into the vestry; was requested by his brother-minister to preach in the afternoon; and readily consented.

The morning sermon though founded on the same parable, had not pre-occupied his ground; he did not therefore deem it necessary to alter his plan; but considering the coincidence as one of those unforeseen events, which Providence often overrules for good, he preached, as he before intended, on the plea of the Dresser of the Vineyard. On the forbearance and long-suffering of God displayed towards sinners, through the intercession of the Great Mediator, he expatiated with great affection. In the application of his sermon, he was led to hint at the long extended forbearance which the disciples of Christ, in imitation of such an example, should exercise towards those who have offended; not knowing, but that, by delaying the awful sentence of exclusion, they might be happily instrumental in leading them at length to "bring forth fruits meet for repentance." If so, it would be well indeed; and if not, the excluding sentence

would be more obviously and satisfactorily the requisition of duty.

The minister of the place thanked his brother for the sermon, acknowledged the truth and excellence of the doctrine contained in it; but expressed a fear that undesignedly, it might be the occasion of some trouble to the church. He then proceeded to relate the circumstance which had directed him to his morning subject: A man, who, for some years, had been an exemplary member of the society, had now, for a considerable time, been addicted to the sin of drunkenness, which had been followed by a breach of the Sabbath, the love of irreligious company, the neglect of domestic duties, and, as a result of the rest, an awful hardness of heart, which resisted every effort to produce salutary impressions. He had been admonished repeatedly by the minister, the deacons, and many of the members; and from the time that his apostacy had been discovered, he had been suspended from the Lord's Supper; but all appeared to be in vain, the church had been summoned to meet that evening, for the awful purpose of putting away from among themselves that wicked person." To prepare them for this painful though necessary service, the morning sermon had been preached; and the good man expressed a fear, that the kind conciliating doctrine of the afternoon, though by no means in reality opposed to the other, might operate unseasonably, on the minds of some of the members, to urge a further delay, which, in this case, was not likely to answer any valuable end.—Mr. X. with great sincerity, avowed his previous ignorance of these circumstances; stated the manner in which the subject of his discourse had occurred to him the preceding evening, and added, that he had been confirmed in his design to preach on it by the morning-sermon, thinking the contrast between the two, while both were equally consistent with evangelical truth, might render each beneficial. Had he previously known of the peculiar reason which influenced his friend's choice, he should have deemed it a call to turn his thoughts into some other channel; but as he did not know it, he could not but regard it as wisely ordered by Providence for some good end, which did not yet appear.

In the evening, when the church met, the pastor soon found that he had not mistaken the probable tendency of his friend's sermon; for when the sad evidences of the unhappy man's apostacy, and the methods which had been unsuccessfully tried with him to bring him to repentence, had been recapitulated, and the vote of exclusion was solemnly proposed, several of the members strongly urged the expediency of a little longer lenity; and mentioned the general impression produced by Mr. X.'s Sermon in the afternoon: an impression the more to be regarded, as it could not be supposed that he knew anything previously of the affair before the church. After a long and interesting debate, some pleading the necessity of maintaining the purity of the church by an immediate excommunication; others arguing, from the example in the parable, in favor of longer suspense. The latter arguments prevailed; and the sentence passed by the majority of the members was, "let him alone once more. If he bear fruit, well; if not, then after that, let him be cut off." A deputation was also appointed to acquaint the man with this result; and to endeavor to impress his mind with a sense of his guilt on the one hand, and of the compassion of God and the Redeemer on the other.

The members, who were commissioned on this important errand, found, when they visited the offender, what they little expected. They met with a cordial reception; which no others who had visited him from the church had done. On briefly relating their business, and declaring the continued forbearance of the church, he received the communication with tears; and called on them to join in adoring the wisdom and grace of that kind Shepherd, who has such various methods of bringing back his wandering sheep into the fold which they had deserted. He then informed them that his wife, a serious woman, who had maintained her steadfastness, on returning from public worship in the morning, had, contrary to her expectation, found him at home,—a heavy rain having prevented him from joining a Sabbath-breaking party, to which he had engaged himself. In her way home, she had been informed by some friends, that Mr. X. was to preach in the afternoon. The unhappy man having been very partial to his preaching in his former and better days, persuaded him, as the day continued wet, and he could not go out on his pleasure, to accompany her to the meeting. Reluctantly he complied. The text, "Let him alone this year," &c. powerfully struck him. The display of divine compassion melted his stony heart, showed him the heinousness of his guilt, and led him to apply for pardoning and sanctifying grace to him who is "exalted on high as a Prince and a Saviour, to give repentence and remission of sins."

In this frame of mind the messengers of the church found him. The lenity of Christian friends, so like the compassion of a Saviour's heart, completely overcame him. The impression was deep, and it was lasting. He became once more a consistent professor of the gospel, walking more steadfastly and more humbly than ever with his God; and continued, at the time when I heard the story, after the expiration of many years, "to adorn the doctrine of God his Saviour."—*Lond. Evan. Mag.*

YOUTH'S DEPARTMENT.

FOR ZION'S HERALD.

SHORT SERMON.—NO. 10.

(BY V. D. M.).

My Father, thou art the guide of my youth.—JER.

3. 4.

The history of the children of Israel, affords a full proof of the weakness and depravity of fallen men. Notwithstanding all that has been done to convince them of the absolute power and goodness of the great Jehovah; yet it is difficult to persuade them fully to renounce their idols, and take Him, as the only proper object of their worship. Their hearts are naturally so averse to the duties He enjoins, and so fond of what He has forbidden, that it requires a power more than human, to produce a radical change in their affections. The mercy and boundless

love of God have been manifested to remove their moral inability to love and serve Him, and place objects before them to excite their hearts to action in the great duties of religion; and to encourage them to labor in His service. There is nothing wanting on His part, to secure the salvation of the human family. He has done every thing in His moral vineyard, that can be done consistently with His will, and the moral agency of man, to make all both holy and happy: But there are but few, especially of the young and rising generation, who obey His commands, or even adopt the language of the text, and say, "My Father, thou art the guide of my youth."

1. I will show that the youth need a guide.

1. Because they are inexperienced. It is exceedingly difficult to persuade the young to believe that they are more ignorant, than those who are further advanced in age. Having never experienced much of the world, or seen many of its ways, they are incompetent judges of the best methods of shunning evil, and of obtaining happiness. They have not been long enough in the school of life, to learn the great folly of leaning on their own understanding. Thinking themselves capable of stemming the torrents of adversity, and the various evils with which the paths of mortals are thronged, they are in the more danger of being overwhelmed by their troubles and destroyed by their enemies. Consequently they need a guide to conduct them in safety, through all this wilderness of disappointment and sorrow. The more confident the young are of their ability to direct their steps through the paths of mortal life, to a happy immortality, the more fully they prove their inexperience, and their need of a counsellor and guide!

2. They need a guide, because their enemies are numerous, powerful and subtle. The way to Heaven is through "much tribulation." And the enemies of the souls, that would wish to gain a mansion above, are continually lurking by the side of their path, to deceive the credulous, and destroy the weak. Without a guide, the young, who are not so well skilled in the spiritual warfare as the old soldiers of the Cross, are more liable to be led astray and overcome. The adversary, the carnal mind, and the delusive world, are all busily employed in discouraging them in the ways of self-denial and gospel obedience.—Their natural propensities are so strong, and the plots of their enemies so deeply concerted, and their spiritual energies so enfeebled by the fall, that it will be impossible for them to find their way to Heaven, unassisted by a supernatural power.

3. They need a guide, because of the great danger of their being lost. By following improper leaders, many of the inconsiderate and heedless youth have been precipitated into the vortex of wretchedness and deep despair. Bad advisers rob them of their reputation, learn them to undervalue the counsels of their friends, and procure for them the heavy load of guilt, which presses them into an early grave. Many, very many have been enticed so far into "the waste howling wilderness" of sin, that there is every reason to fear they will never return!—The poor deluded wanderer may, ere long, "come to himself," so far as to realize his folly and his misery; but oh! it may be too late to repent. The despairing cry, "I am lost! I am lost!" is heard falling from his dying lips. His polluted spirit sinks to mingle its dolorous groans, with the devil and his angels. All these evils might have been prevented, had he chosen and followed the directions of a good guide.

II. Show whom the young should choose for a guide.

1. They should choose one who knows all things—one who is every way capable of giving them the instructions, which will make them wise unto salvation. An ignorant guide will be sure to lead those into difficulty, who put themselves under his direction. But one who is thoroughly acquainted with the imbecility of human nature; with the secret, yet destructive influence of the spirit of the world; and with the subtlety and wiles of the adversary, will so strengthen the minds of the weak, so enlighten the souls of the deluded, and so remove the fears of the discouraged, that they will be well qualified to overcome their enemies, and find their way to the kingdom of Heaven. There is none, but the All-wise God, who can lead on to victory and glory, the poor wanderers who have foes to conquer, and souls to save. He is the only sure guide, and infallible instructor for the young.

2. They should choose one who is all powerful. Their enemies are so numerous and powerful, that a weak and feeble conductor would be of little or no use to them. They need one who is every way able to defeat and subdue the most cunning adversary, or the most malignant foe. The arm of flesh is altogether insufficient, either for their defence or support. If they place their confidence here, they will have nothing but trouble and disappointment; for man in his best estate, is only vanity and weakness. The Being with whom there is not the least varianleness, or shadow of turning, and who possesses all power, both in the Heavens above, and on the earth beneath, is the only suitable guide for the souls of the children of men.

The young who rely with implicit confidence on the un-conquerable arm of this power, will never be in danger of being slain by their enemies, however numerous and powerful:—Jehovah is mighty and must prevail!

3. They should choose one who is of great mercy. There is so much of a disposition in them to join with the enemy, and offend against the laws of righteousness, that they require much forbearance and long suffering. If their guide were soon angry, and easily provoked to wrath, they would stand but a small chance to find the end of their journey in safety. But if they choose their Father, who is ever disposed to put the most favorable construction on their conduct, and the most ready to forgive, when they obstinately rebel, they will be sure of the exercise of his great compassion, and of the benevolent aid of his Spirit. He is ever as ready to help the needy, as they are willing to be assisted. Whosoever will take him for their portion, will never be confounded. None is happier than he who can say from the heart, "My Father, thou art the guide of my youth."

III. Offer some reasons why the young should choose the Lord for their guide.

1. Because their present happiness depends

on their obedience to his directions. The fashionable amusements which so attract the attention and enflame the affections; the riches that so often flatter, and then deceive the vain; and the honors which so pride and puff up into a fancied importance, their possessors; are all as incapable of affording true happiness, as they are transient and uncertain in their duration. A steady and uniform obedience to the command of God, will secure more pleasure and real happiness to the soul, than all that can be offered by the world. The person that walks agreeably to the directions of the word, and Holy Spirit of God; and studiously avoids the pleasing baits of vice, thrown out by his enemies to entice him away from the path of duty, can no more fail of present enjoyment, than his guide can of truth and faithfulness: for the promise is sure, "great peace have they that love Thy law, and nothing offend them."

2. Another reason why the young should choose the Lord for their guide, is because their usefulness in the world will be much the greater.—The precepts and examples of the pious young have a very commanding influence over their associates, and not unfrequently produce a very happy effect on those of a more advanced age. Their religion qualifies them for the faithful discharge of all the social and relative duties of life, in a manner satisfactory to their consciences, and beneficially to men. The light they receive through the instructions of their guide, will so shine, that others, by seeing their good works, will be led to glorify their Father, who is in Heaven. By following the example of their blessed Saviour who went about doing good, they learn the happy art of being useful, both to the bodies, and to the souls of their fellow men:—to their bodies by feeding the hungry, clothing the naked, and visiting the sick; to their souls, by instructing the ignorant, reproving the vicious and encouraging the halting. It is their meat and drink, to do the will of their heavenly Father.

3. As further reasons why the young should choose the Lord for their guide, it will prepare them to leave the world in peace, and make them happy in Heaven forever!—Mark the perfect man, and behold the upright; for the end of that man, is peace.—Those who live holy lives, while they sojourn in this state of trial, will be sure of a peaceful exit from time to eternity. The Lord has promised that his rod and staff shall be with them, and comfort them; and that they shall "fear no evil"!—He has gone to prepare a mansion in Heaven for them, and said, for their encouragement, "I will come again and receive you unto myself; that where I am, there ye may be also."—They will be made pillars in the temple of God, to go no more out FOR EVER!!!

TO CLOSE,

Let us inquire of the young, if they feel their need of a guide. Precious youth! you are surrounded with an ensnaring world, and stand on slippery rocks, while fiery billows roll below. Are you not fearful that your enemies will prevail against you, if you have no friend to assist you? Do you rest easy about your souls, without any assurances of the pardon of your sins, and your acceptance with the Saviour? Or do your souls begin to feel their danger and their needs? If so, escape for your lives!—Fly like the bird from the broken snare of the fowler. Cry for help at the hand of the Lord. Let the confession of your sins be ingenuous and sincere. Let your prayers be earnest and importunate. Cast your souls and your all, at the bleeding feet of your merciful Redeemer. Lift your weeping eyes; gaze!—O gaze! by faith, on the smiling face of the sinner's Friend!—He speaks, and the work is done!—Child, thy sins are all forgiven thee;—"arise, go, and sin no more!"—Take Him for your guide, and fear no danger. If God be for you, who can be against you? Shout! O ye ransomed!—Jehovah hath conquered. His children are Free!!!—Halleluia! the Lord God Omnipotent reigneth!

May all the youth in Christ confide,
And say, "My Father is my guide!"—
Turn from their idols love His law,
And serve Him here, with holy awe!!!

AMEN.

REASONS FOR METHODISM.
LETTER II.—continued.

Genesis vi. 5. we read that "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. Verse xii., we are told that "God looked upon the earth, and behold, it was corrupt: for all flesh had corrupted his way upon the earth." We are told that "The children of men are corrupt;—they have done abominable works;—that there is none that doth good;—that they are all gone aside; they are altogether become filthy;—that if we say we have no sin, we deceive ourselves;—that there is no man that sinneth not." The Scripture hath concluded all men under sin, "that every mouth may be stopped and all the world become guilty before God. We read that "man drinketh iniquity like water; that in us dwelleth no good thing." It was this consciousness of the depravity of our nature that made the Psalmist cry out, "I was shapen in iniquity, and in sin did my mother conceive me, Psalm i. v. It was this that caused Isaiah to exclaim, "All we like Sheep have gone astray;—we are all as an unclean thing, and our righteousness is as filthy rags." Isa. lxi. and liv. Jeremiah says, "The heart is deceitful above all things, and desperately wicked."

The Apostle Paul, addressing himself to the Romans, declares that the carnal mind is not only averse to what is good, and prone to what is evil, but is enmity with God; and in the 7th chapter of his epistle to the Romans has these words, "I know that in me, (that is, in my flesh,) dwelleth no good thing; for to will is present with me, but how to perform that which is good, I find not. For the good that I would, I do not; but evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but the sin that dwelleth in me. I find then a law, that when I would do good, evil is present with me," ver. 18—21. "Out of the heart, (St. Matthew tells us,) proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies, xv. 19.

What a terrible state then are we in by nature! but how inconceivably more dreadful it would have been, had we been left in this state without hope, without refuge, and without a remedy! Blessed be God, this is not our case: which leads me to the consideration of the second doctrine I mentioned, viz. of the atonement.

(To be continued.)

SELECT SENTENCES.

We should deliberate with caution, but act with decision.

Of all the marvellous works of the Deity, perhaps there is nothing that the angels behold with such supreme astonishment, as a proud man.

There are many things that are thorns to our hopes until we have attained them, and even arrows to our hearts, when we have.

Sleep, the type of death, is also like that which it typifies, restricted to the earth. It flies from hell, and is excluded from heaven.

that sinneth it shall die," saith the Lord: and "the wages of sin is death," Rom. vi. 23. Sin made Cain cry out his punishment was greater than that he could bear, Gen. iv. "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men," Rom. i. 18.—"Indignation and wrath, tribulation and anguish, shall be upon every soul of man that doeth evil," Rom. xi. 9. "By one man sin entered and death by sin," Rom. v. xii. Speaking of the wicked, St. Paul says, "destruction and misery are in their ways," Rom. iii. 16. In St. Matthew's Gospel, we read, that "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: where shall be wailing and gnashing of teeth," xiii. 41, 4